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LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

PLYMOUTH, AUGUST, 1846;

454J
INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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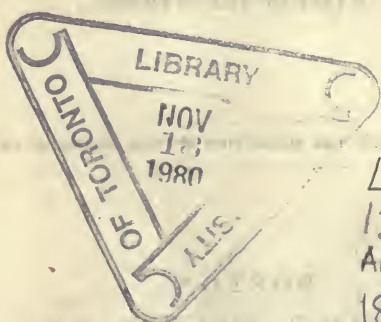
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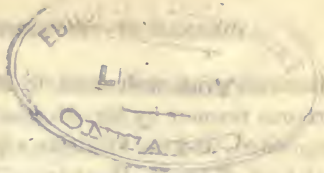
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AMERICAN INSTITUTE OF INSTRUCTION.

SEVENTEENTH ANNUAL SESSION.

JOURNAL OF PROCEEDINGS.

PLYMOUTH, AUGUST 21st, 1846.

The Institute convened at 10 o'clock, A. M., and, the usual business of the Board having been transacted, proceeded to the appointment of the several Committees to serve during the session of the Institute and the ensuing year.

The President, Mr. George B. Emerson, then gave a brief history of the Institute,—an exposition of its design and modes of action, and closed with an earnest and eloquent appeal to the citizens of Plymouth, and all others present, in its behalf.

The Introductory Lecture, on "*Home Preparation for School*," was delivered by Rev. Jason Whitman, of Lexington, Mass.

After listening to the remarks of Rev. Mr. May on the importance of this subject, it was ordered, by vote of the Institute, that five thousand copies of the Lecture of Rev. Mr. Whitman be printed and circulated.

The Institute was welcomed to Plymouth in a warm and courteous manner by Mr. Morton; to whom the President responded, and the Institute adjourned.

At 3 o'clock, Rev. M. Hooker, of Falmouth, gave a Lecture on "*The Influence of Moral upon Intellectual Improvement*;" and the subject of the Lecture was subsequently discussed by Rev. Messrs. Whitman and May.

At 4 o'clock, the Institute listened to a Lecture from Lieut. Governor Reed, on "*Parental Education.*" Institute adjourned.

At 7½ o'clock, the Institute having convened for the evening session, the report of the Committee for the Nomination of Officers, was presented and accepted.

The following are the names of the gentlemen who were nominated by the Committee, and unanimously chosen by ballot, as officers for the year 1846-7.

PRESIDENT.

George B. Emerson, Boston.

VICE PRESIDENTS.

David Kimball, Needham, Mass.

Gideon F. Thayer, Boston.

Jacob Abbott, New York.

Horace Mann, Boston.

Peter Mackintosh, Boston.

John Kingsbury, Providence, R. I.

Samuel Pettes, Boston.

Nehemiah Cleaveland, Brooklyn, N. Y.

Denison Olmsted, New Haven, Conn.

Benjamin Greenleaf, Bradford, Mass.

John A. Shaw, New Orleans.

Frederic Emerson, Boston.

Stephen C. Phillips, Salem, Mass.
Cyrus Pierce, Newton, “
William Russell, Medford, “
William B. Fowle, Boston.
Cyrus Mason, New York.
J. H. Agnew, Newark, N. J.
Calvin E. Stowe, Walnut Hills, Ohio.
Solomon Adams, Boston.
Thomas Sherwin, “
Henry Barnard, 2d, Hartford, Conn.
David P. Page, Albany, N. Y.
Daniel Leach, Roxbury, Mass.
Jason Whitman, Lexington, Mass.
Asa Cummings, Portland, Me.
E. D. Sanborn, Hanover, N. H.
E. A. Andrews, New Britain, Conn.
Wm. A. Shepard, Boston.

RECORDING SECRETARY.

J. D. Philbrick, Boston.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston.
Thomas Cushing, Jr. “

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Josiah F. Bumstead, Boston.
Nathan Metcalf, “
Samuel S. Greene, “

CENSORS.

Charles K. Dillaway, Roxbury, Mass.

William J. Adams, Boston.

Joseph Hale Abbot, “

COUNSELLORS.

Alfred Greenleaf, Brooklyn, N. Y.

Nathan Bishop, Providence, R. I.

Luther Robinson, Boston.

Oliver Carlton, Salem, Mass.

Abraham Andrews, Boston.

Samuel J. May, Syracuse, N. Y.

Roger S. Howard, Newburyport, Mass.

William D. Swan, Boston.

Barnum Field, “

Charles Northend, Salem, Mass.

Joseph Hale, Boston.

D. P. Galloup, Salem, Mass.

At 8 o'clock, the Institute listened to a spirited discussion on the subject of Moral Education, from the following gentlemen :—Mr. Littlefield, of Bangor ; Mr. Morton, of Plymouth ; Rev. Mr. Whitman, of Lexington ; Rev. Mr. May, of Syracuse, N. Y., and Mr. Andrews, Mr. Shepard, and Rev. Hubbard Winslow, of Boston.

August 22d.—The Institute convened at 10½ o'clock, and listened to a Lecture from Mr. Tillinghast, of Bridgewater, on “ *Errors in Teaching the Elements of some School Studies.* ”

The subject of Mr. Tillinghast's Lecture having been discussed by Mr. Greenleaf, of Brooklyn, and Rev. Mr. May, it was ordered, by vote of the Institute, that Mr.

Tillinghast be invited to present his Lecture to the Institute for publication.

At 11 o'clock, the Institute was addressed by Mr. Putnam, of Salem, upon "*The Essentials of a Common School Education.*"

The subject of Mr. Putnam's Lecture was discussed by Messrs. Greenleaf, Rodman, Parish and Shaw.

At 3 o'clock, Mr. May gave a Lecture upon "*The Education of the Faculties, and the Proper Employment of Young Children at School.*"

Institute adjourned to the 24th.

August 24th. The Institute convened at 9½ o'clock, and listened to a Lecture from Mr. Luther B. Lincoln, of Hingham, on "*The Obligation of Towns to Elevate the Character of Common Schools.*"

The subject of Mr. Lincoln's Lecture was discussed by Rev. Mr. Brooks, and others.

At 11 o'clock, Mr. Parish, of Springfield, gave a Lecture on "*The Importance of Cultivating Taste in Early Life.*" After which, Mr. Sherwin, of Boston, and Mr. Kingsbury, of Providence, addressed the Institute on the importance of daily preparation on the part of the teacher for the duties of the school room.

Mr. Solomon Adams, of Boston, offered the following resolution, which was adopted.

Resolved, That the Board of Directors be instructed to consider whether some means of promoting the cause of education cannot be devised more efficient than the customary annual course of Lectures, and that they be authorized to adopt such means, if, in their opinion, it should be advisable.

On the afternoon of the 24th, the Institute was addressed by Mr. Andrews, of Boston, upon "*The Analysis of Sounds.*" And by Rev. Mr. Huntington, of North

Bridgewater, upon "*The Study of the English Language.*"

In the evening of the 24th, Rev. Mr. Brooks, of Boston, and Mr. Henry Barnard, of R. I., closed the session with spirited and able addresses upon "*The Obligation of Towns to Elevate the Character of Public Schools.*"

On motion of Mr. Brooks, it was

Voted, That the thanks of the Institute be presented to the gentlemen who have given the instructive and highly interesting Lectures of this session.

That the thanks of the Institute be presented to the citizens of Plymouth for the kind hospitality with which they have received and entertained its members, and for the aid and encouragement they have afforded in conducting the exercises of the present session.

That the thanks of the Institute be presented to the President, Secretary, and active Committees of the Institute, for the faithful and efficient manner in which they have discharged the duties of their several offices.

That the grateful acknowledgments of the Institute be returned to the President and Directors of the Old Colony Rail Road, for the aid which they have extended, in permitting its members and others who have come to attend the present anniversary, to pass free over their road.

Adjourned sine die.

WILLIAM A. SHEPARD, *Rec. Sec'y.*

ANNUAL REPORT.

HARTFORD, AUGUST 24, 1845.

The Committee appointed to prepare the Annual Report of the Directors of the Institute, respectfully submit the following as their

REPORT.

The Institute continues to have reason to rejoice in the prosperous condition of its affairs, and in the great and beneficial influence which it exerts in the cause of education.

The Committee chosen to petition the Legislature for a renewal of the customary grant of money, were successful in their application, and three hundred dollars have been drawn from the State Treasury, and the amount has been applied to its legitimate purposes. The renewal of this grant is a cheering circumstance. It not only puts the Institute at ease in its financial concerns, but also testifies to the enlarged and benevolent views which our legislators take with regard to public education, and the favor with which the exertions of this Society are regarded by the representatives of the peo-

ple. The grant was made, we presume, from a conviction that former donations had been judiciously and usefully applied ; that they were seed wisely sown, and had produced good fruit ; and that the prospects of other harvests, were neither discouraging nor dubious.

Among the good influences of the Institute, the remote and collateral effects, it seems to your Committee, are quite as important as those which are more immediate and direct. Our Society has contributed much to awaken and diffuse a lively interest in education generally. In those places in which the Institute has held its meetings, people have given increased attention to education, have been more munificent in its support, and more attentive to the character and qualifications of instructors. Other kindred Societies have been formed ; sympathy has been awakened ; and fertilizing rills issue from a thousand sources. Co-workers with us in our holy cause, we hail their exertions, nay, their very existence, as a most happy omen of the future.

THOMAS SHERWIN,

For the Committee,

LECTURE I.

HOME PREPARATION FOR SCHOOL.

BY JASON WHITMAN,
LEXINGTON.

THE vast importance of a good education,—of a well-informed and well-disciplined mind and of a well-cultivated heart,—is more widely and more deeply felt in the community than formerly. In the discussions that have been held upon the subject light has been elicited, and in the publications that have been issued information has been diffused, in regard to the best means of securing so desirable an object. Errors in modes of instruction and government have been pointed out and exploded, and various improvements have been sought out and introduced. And yet the results, as manifested in the social elevation, the intellectual progress, and the moral improvement of even the younger portion of the community, are not as distinctly visible as we could wish. Nor are our schools themselves, in regard to punctual attend-

ance, diligent attention, ready obedience, rapid progress and thorough attainments, so much superior to what they formerly were, as one might be led to expect from all that has been said and done upon the subject. And why is this? What is the cause of it? It is not the direct and immediate effect of any single cause. It is the indirect and remote result of many combined influences. But has not one of these many influences, and not an unimportant one, been that the attention of the community has been so earnestly directed to the improvement of schools, that the importance of family influence and of home preparation has been too much overlooked? Much has been said, and well said, of the importance of order and obedience in schools, and of the favorable influence which the cultivation of these qualities, as personal habits, will exert upon the future characters and happiness of the young. At the same time, little seems to have been thought of the desirableness of order and obedience in the family, and of the happy preparation, which the early cultivation of them there, will constitute for their more full development in the school, and for their more entire control over the conduct in after life. The propriety of corporal punishment in school, has been ably and fully discussed, while, in the heat of the discussion, the importance of that early home training and careful parental discipline, which shall supersede the necessity of all severity in school, seems to have been almost entirely forgotten. Lectures have been given for the purpose of awakening teachers to a full perception of the vast importance of their work, and Institutions

have been established, through private munificence or by public benefactions, for the especial object of fitting them for the right discharge of their peculiar duties. But nothing, or comparatively nothing,—of all this has been done to awaken parents to a clear view of their heaven-imposed responsibilities in regard to their children, or to fit them for the right discharge of their arduous duties. The consequence has been, and a very natural one it is, that many have thought more of the value of school privileges, than of the importance of family training. They provide a school, and send their children, occasionally at least, if not constantly. If the children make good progress in their studies, it is well. If not, the teacher is suspected of not being well prepared for his work. The inquiry is seldom made in regard to the children, whether they are sent constantly and punctually to school, well prepared for their part of the work which is to be there performed.

This parental neglect of all appropriate home preparation exerts a deleterious influence upon our schools. Teachers may be thoroughly qualified for their office, may understand well its various duties, and may be deeply interested in their work, and yet their labors may be comparatively in vain, because the materials with which they are to work are not well prepared to their hands, or because their most strenuous efforts are thwarted by the negligence of those, who stand in a nearer relation than themselves to their pupils, and who can, therefore, exert an influence over them far greater than any which teachers can exert. In consequence of this parental neglect,

the time, which teachers would gladly spend in carrying forward the process of mental training and moral development, must be devoted to a far different work. This is discouraging to the teacher, while it retards the progress of the school, and prevents its attaining the high rank which it might otherwise secure. And this is all wrong. The responsibility rests upon parents. For God, in his Providence, begins the work of education in the family. He places the immortal spirit, upon its first introduction into this world, amid the salutary influences of home. For two or three years, the child can, under ordinary circumstances, enjoy the advantages of no other, than the family school. Every family, then, where there are young children, should be regarded in its true light, as a school, appointed by God, to be preparatory to the schools which may follow, and adapted, in its influence upon the child, to have an important bearing upon their character and success. It will not, therefore, be deemed strange, that "Home preparation for school," should be thought of sufficient importance to constitute the specific subject of a distinct lecture.

That there is a great and general deficiency among the pupils in our schools, in the preparation for entering them, received at home, every teacher will admit; and the deleterious influence of this want of home preparation every teacher has felt. Much valuable time is often frittered away, in remedying deficiencies, or in correcting habits, which might have been, and ought to have been prevented, by right previous training at home. Some children bring with

them, as they enter the school, a spirit of disobedience; some have contracted habits of idleness; some are destitute of a sacred regard for truth; and others are deficient in conscientiousness. Some come with feelings of indifference in regard to the objects to be secured by an attendance at school; and others with a settled purpose, we might almost conclude, of devoting themselves to the work of vexing the teacher, and thwarting his efforts. The correction of these and a variety of similar faults, will occupy much of the time of the school, which might be otherwise more profitably employed, while it tends to irritate the teacher, and unfit him for the pleasant and successful discharge of his duties. You can easily imagine what would be the pleasure of teaching, and what the success—what would be the appearance and what the progress of our schools, should every pupil enter them, well prepared in the particulars to which I have alluded. It is true they would be children still, with all the buoyancy and thoughtlessness of childhood. But their more serious desires and aims would be of the right character and would all point in a right direction. They would require only an occasional hint, by way of check or spur, or a little guidance and encouragement in their course. The teacher might devote his time, and what is perhaps of more importance, his undivided and undistracted attention, to the appropriate work of the school,—to the delightful employment of imparting useful knowledge, of forming correct mental habits, of developing the moral feelings, and strengthening the moral principles. The vexations of the teacher would be les-

sened, and his labors rendered more interesting, while the progress of the scholars would be more rapid, and the rank of the school would be elevated.

But why is there this great and general deficiency in home preparation for schools? why this culpable neglect on the part of parents? Allusion has already been made to one cause, which seems of sufficient importance to demand further and more particular attention. Parents divest themselves of all feeling of responsibility upon the subject. If you inquire for the probable prospects of their children, in regard to a good education, the answer, whether favorable or unfavorable, will have sole reference to the condition and character of the schools in the place where they reside, and will not recognize, even by implication, their own responsibility in the matter. Their answer, for example, may be, "we fear not, for our schools are not what they should be." As though this simple circumstance were sufficient to absolve them from all parental obligation. This tendency on the part of parents, to throw off all responsibility from themselves upon the school, arises from a wrong view of the relative position of the school. Schools for the education of the young are not of God's direct appointment, nor are they absolutely essential to the accomplishment of this important work. God places children upon their entrance into life, I repeat, not in schools, but in families; He has imposed the responsibility, in regard to the training they may receive, not upon teachers, but upon parents. And this responsibility is one which cannot be escaped, or thrown off. You may, as parents, avail yourselves

of the assistance of others, in the various departments of education. But you must never forget, that in giving you those children, in committing to you the care of those immortal spirits, God has assigned to you the duty of training them aright, and that of you will he require the returning answer in regard to them. Suppose that a single family were cast upon some uninhabited island in the far distant ocean. Might the parents indulge the feeling that the circumstances of their situation would absolve them from all responsibility in regard to the right training of their children? Might they, with impunity, say we have no schools, and, therefore, we may give up all idea of their being well educated? Most certainly not. Because, I repeat still again, children are committed by God to the watchful care of parents, to be by them trained up for the right discharge of the duties of life, and fitted, through his blessing upon their efforts, for the joys of heaven. And if this great work be neglected, parents alone will be answerable for this neglect.

But suppose that some half-a-dozen families are thrown together upon some desert island. The heads of these families feel deeply the responsibility that rests upon them in their parental relations. They wish to train their children aright. But they soon find that they can meet their obligations and accomplish the great work of giving their children a good education, more easily and more efficiently than could otherwise be done, by a division of labor. One individual, well qualified for the office, is set apart to the work of teaching and training the young, while the

other members of the colony are laboring to advance the interest of their little community in other ways, and contribute, from the proceeds of their labor, to the support of the teacher. In this arrangement are involved all the essential elements of a school. And yet it is only an arrangement of human contrivance, as a matter of expediency and convenience. But will any one say that this arrangement is to relieve parents from the responsibility, which God has imposed upon them? Most surely not. It is indeed an arrangement of the utmost importance, and one which should be made and sustained under a deep and solemn sense of parental responsibility. But it is one which should ever be regarded as simply a help to the better performance of duties growing out of parental relations. And is not this the true view of the relative position of schools, whether on the far-distant island, or in the crowded city? Are they not, in all cases, mere instrumentalities of human contrivance, adopted as aids for the better accomplishment of the great work which God has assigned to parents, the work of training their children aright? Let me not be misunderstood. I do not undervalue the importance of the school. I would not on any account, lessen the estimation in which it is held by the community. I regard it as an instrumentality of the greatest importance. I would, if possible, enhance its value in the view of the public. And this I should hope to do, by awakening a deep feeling of parental responsibility. For I sincerely believe that the estimation in which the school is held, its character and efficiency will depend, in a great degree, upon the

prevalence in the community of a deep sense of the solemn and binding obligations growing out of the parental relation. Those parents, who have duly considered what a priceless treasure is committed to them in the social and intellectual, the moral and spiritual natures of their children, who feel deeply the obligation that rests upon them, to watch carefully over the development and training of those natures, and who regard the school as the means of aiding them in the discharge of their arduous duties, are not the persons most apt to be indifferent to the character and efficiency of the school. I have thought, therefore, that if parents were to adopt, generally, the views which I have now presented, it would serve to remove much of the indifference and neglect which now prevail in regard to home preparation for school.

But it is the fact, that, at the present day, and in this community, the intellectual training of the rising generation is principally entrusted to schools and school teachers. How will this affect the feeling of parental responsibility? It surely ought not to lessen this feeling, though it may determine the direction in which it shall be put forth. If schools are but helps of human contrivance, then will parents who are alive to their responsibilities, feel that they are answerable for the character of the assistance they may employ, and will manifest their deep sense of parental responsibility in strenuous efforts to elevate and improve the schools, to secure for them the best possible teachers, and to do what may be in their power to render the labors of the teacher pleasant and successful. But the conscientious parent will ask by what

parental efforts may the teacher be most effectually assisted? The answer to this question will involve the notice and correction of some deep-seated and widespread errors upon the subject of education. There is an error, somewhat prevalent, in regard to education itself, its nature and its object. He, who has acquired the greatest amount of knowledge is thought by many to be the most thoroughly educated. But it is not necessarily so. Indeed, if you take the lowest possible view of the object of education, you will at once perceive that it cannot be so. Suppose that the sole object of education were merely to fit our youth for the business transactions of life. Even in this view, he is not the most fully educated, who has simply acquired the greatest amount of knowledge. He it is, who has gained the most mental strength, the greatest control over his intellectual powers, and the best mental habits. He it is, whose discrimination is the most acute, whose habits of observation are the most careful, whose penetration is the deepest, and whose judgment is the soundest. One may become so extensively learned, as to have his mental vigor overpowered by the amount of his acquired knowledge, and his mind may move clumsily and heavily in the application of his knowledge to useful purposes. The mere acquisition of knowledge, then, is by no means the great purpose of education. That purpose is the discipline and development of the mind itself, the cultivation of the heart and the right formation of the character. A certain amount of knowledge is acquired in the process of education, which, though valuable in itself, is chiefly valuable

as the means of securing further and higher attainments, or because the labor, put forth in its acquisition, is adapted to prepare the mind for future efficiency. With this view of the object of education, it will be, at once, perceived that whatever exerts an influence favorable to the formation of right principles, to the cultivation of right feelings, to the establishment of correct mental habits, whatever operates to furnish high and worthy motives, to deepen and strengthen the love of truth and to promote tenderness of conscience, will contribute to the great purposes of education. It will be seen, too, in what way parents of the humblest capacities and of the most limited attainments, may, by making their homes the fountains of pure social and moral influences, do much to prepare their children for the more happy enjoyment and more successful improvement of school privileges.

But what, it may be asked, is the connection between the moral and social habits of the child, formed at home, and his intellectual progress at school? Every teacher is aware that this connection is very intimate, and that at times the intellectual progress of the brightest boy in school is much retarded, if not entirely prevented, by the unpropitious influence of the moral and social habits which he brings with him from his home. It is often the case, that parents send their child to school with the well grounded belief that he is possessed of more than ordinary intellectual capacities, and with the hope and confident expectation of corresponding mental improvement. They are disappointed, and blame the teacher. And

yet, it may be, that the fault lies principally with the parents themselves. They have permitted their child, it may be, to grow up without forming the habit or cherishing the spirit of obedience, without acquiring a sacred and unswerving regard to truth, or a sincere and affectionate devotion to duty. It may be, that, through parental neglect, their child has formed no well established habits of industry, that he does not enter the school with a desire for improvement, nor with the feeling that the teacher is his friend, seeking to promote his best good. He is a boy of good natural capacities, but his mental powers are employed in contriving those ways to amuse himself which vex the teacher and thwart his best efforts. There is activity and intelligence on the play-ground, but idleness and apparent stupidity in the school-room. The improper moral and social habits, which the child brings with him from his parents, as he enters the school, constitute a great hindrance to his intellectual progress. The teacher has labored diligently and faithfully. But his efforts have been necessarily directed, not to the promotion of the pupil's intellectual improvement, not to carrying forward his moral development, but to the preparatory work of correcting his improper and unpropitious moral and social habits. Every one can perceive, at a moment's glance, that if a boy brings with him to school a habit of ready obedience, a love of truth, a desire of improvement, a spirit of conscientious devotion to the faithful discharge of all assigned duties, and an affectionate confidence in the teacher as his friend, he will be much better prepared

to profit by the exercises of the school, than he would be, if destitute of these qualities, or possessed of those of an opposite character. The time and attention of the teacher may be devoted to the appropriate work of the school, instead of being occupied with the correction of moral and social faults, which should have been prevented by the mild power of home influences, and his zeal will be increased by the pleasantness of his work, and by the thought that he is not laboring in vain. And then, too, the pupil, filled with an affectionate regard for the teacher as his friend, receiving kindly every suggestion offered, and with his attention all alive to the studies in which he is engaged, will comprehend with greater readiness, and retain with greater tenacity, the instructions received. Is it not true then that there is an intimate and important connection between the moral and social habits, which a child brings with him from home, and his progress in the studies of the school? And this view shows the vast importance of careful home preparation for school, while, at the same time, it directs the attention to the way in which even the most ignorant parents may, by cultivating in their children correct moral and social habits, secure the preparation most needed, and render efficient the labors of the teacher.

There may be parents, who will admit the importance of this home preparation, but who will at the same time say, "we are so situated that we cannot attend to it; we are so oppressed with cares, so driven with labors, so harassed with vexations, that we cannot spend the time, nor take the pains necessary to

secure the needed preparation." In answer to statements like these, I would say that it is not optional with parents whether they will give their children any preparation for school or not. Some preparation they must give, whether they will or not. It is only for them to determine what kind of preparation they will give, whether it shall be of a kind adapted to advance or to retard their subsequent progress. The dispositions of children are in the daily process of formation, their habits are constantly becoming more and more fixed, and their feelings are hourly assuming a more and more determinate character, and exerting a more controlling influence over the conduct. If you neglect the cultivation of right dispositions, habits and feelings, that very neglect will minister to the rapid growth and early maturity of those which are wrong. If you cannot spend the time or take the pains to train your son to habits of ready obedience, he will, through your neglect, be daily forming habits of disobedience. If you are not careful to cultivate in your children a sacred regard for truth and a conscientious devotion to duty, they may through your neglect be gradually acquiring the very opposite characteristics. And these vicious habits, the result of neglect, will soon become as fixed and as inveterate as any which can be cultivated with care and pains-taking. Your children, then, I would say to parents, must for a year or two, be under home influences. It is for you to determine whether those influences shall be good or bad. Your children will go from the family to the public school precisely what they are made, in feeling and character, by the influ-

ences to which they have been subjected at home. They will carry with them either vicious habits and dispositions, which have been suffered to take root and gather strength through parental neglect, or virtuous habits and dispositions, which have been cultivated by judicious care and faithful discipline on the part of parents. It is then for you to determine whether you will permit your children to enter the school, with habits formed through negligence, which will hinder their intellectual progress, or send them, with those cultivated with care, which shall prepare them for the more successful pursuit of the studies to which the attention may there be directed.

But in what does this home preparation of which I am speaking, consist? and how is it to be secured? In answering these questions, I might point out what would, perhaps, in theory, appear very beautiful, as to the part which parents should take in the intellectual training of their children, the time that should be daily devoted to their lessons, and the vigilant supervision that should be constantly exercised over their studies. But would such a suggestion, beautiful though it might appear in theory, admit of being generally reduced to practice? Would parents, in the various walks of life, would the professional man, would the merchant in the city, or the husbandman in the country, would the mother, with all her household cares upon her, ever attempt to carry out such a suggestion into daily practice? And if they should attempt it, would they succeed? I think not. I wish therefore to present a view, which to my mind seems equally important and far more practicable. For I

sincerely believe that the most needed, the most important, and the most effectual preparation, which parents can make for the school, must be a social and moral preparation, must consist in laying well the foundation of correct moral and social habits, and in the cultivation of right social dispositions and moral feelings. In pointing out the details of this social and moral home preparation, I would assign *the first place to the cultivation of a spirit of reverence for authority, and of cheerful, affectionate, and prompt obedience*. I know not but I might go farther, and say, a spirit of unhesitating, unquestioning obedience, based, not always upon a full perception, at the time, of the reasonableness of the command, but upon heartfelt reverence for the authority of him who gives it, and affectionate confidence in the goodness of his intentions and the soundness of his judgment.

I have sometimes thought that this suggestion points at what may be regarded as one of the greatest defects in our present modes of education, and one of the greatest blots upon the character of the age. The rising generation manifest, too generally, a want of reverence and a spirit of insubordination. These traits are exhibited by our children in our families, and by far, too often they are suffered to go uncorrected there. As these tendencies are not suppressed in the family, are not nipped in the bud by parental effort, they soon exhibit themselves in the street and in the school. The struggle with them there is often ineffectual, and we discover them in more mature strength among our young men, in their reckless disregard for all the maxims of mature age, and all the

lessons of enlarged experience. The same traits are seen in that disregard for the wholesome laws of the land, which we too often witness, and in that indifference to God's requirements, which is so widely prevalent in the community. And this defect, so great in itself, and so deleterious in its influences, demands particular notice in this place, because it operates as a great hindrance to the progress of the school, and because it is to be removed by efforts at prevention, on the part of parents, in the training of early childhood, rather than by any subsequent application of specific remedies, on the part of the teacher. And not only so, but this want of reverence, and spirit of insubordination, is a fault, which parents are very apt to neglect until it is too late. Their feeling is, that children, during the earlier years of childhood, are too small to be the subjects of faithful discipline. They say to themselves, in a spirit of self-justification, let them go now while they are small, when they are older they must be made to obey. When they are older they are sent to school, before they have learned to obey at home, with the feeling that the teacher can easily correct any wrong habits of this kind that may have been acquired, that, with the established rules, and the regular exercises of the school, this can be more easily accomplished than at home.

Let us spend a few moments, then, in the careful consideration of this subject of obedience. What is desired, is, that parents before sending their children to school, shall establish within them a deep reverence for all properly constituted authority, and shall train them to habits of cheerful, unquestioning, prompt

obedience, based, not always upon the full perception at the time, of the reasonableness of the command given, but upon confidence in the good intentions and good judgment of the person who gives the command. I am aware that this may be regarded as a strong statement, and as opening the way for the exercise of tyranny on the part of parents—if it does so, the danger is to be guarded against, not by allowing the child to question the command, or to disobey it with impunity, but by awakening parents to a deeper sense of their responsibility to God, for the manner in which they exercise their authority. It is not meant that the child shall have no reason to give for his obedience, but that his reason shall be his affectionate regard for the person who gives the command, rather than his own distinct perception at the time, of the propriety of the command itself. For example, there is placed upon the table a liberal supply of rich cake. The child is inclined to indulge to excess. By so doing he will endanger his health. The parent, for reasons satisfactory to himself, and having reference to the welfare of the child, but without time for the full explanation of them, simply and pleasantly, but yet decidedly, forbids further indulgence. What is desired, is, that the child should at once cheerfully submit, without hesitation, murmuring or questioning the propriety of the prohibition, that he should turn away to his pursuits or his amusements, with readiness and cheerfulness. And yet, it may be that the child can see no danger in further indulgence, and can, consequently, discover no good reason why the prohibitory command should be given, but obeys,

under the influence of an affectionate regard for the father, and with the confident belief that there is some good reason, which, could it be fully explained, would prove perfectly satisfactory. This supposed case illustrates precisely the trait which we wish to have parents carefully cultivate in their children, the habit of prompt, cheerful, unquestioning obedience. As a teacher, in times past, I have had some placed under my charge, who brought with them into the school this controlling and pervading habit, and who, if denied a favor upon which their affections had been strongly set, went at once about their regular pursuits, with as great cheerfulness as they could have manifested, had their request been granted, and the pleasure of teaching such, afforded me a glimpse of what would be the satisfaction and the efficiency of the teacher's labors, were the whole to bring with them from their homes the same well established habit of obedience.

In order to secure this prompt and affectionate obedience, parents should manifest such a regard for the child's best welfare, and so deep an interest in securing for it all present enjoyment, within the bounds of safety and propriety, as to awaken feelings of love and of confidence. And then, too, parents may strengthen these feelings by taking proper opportunities, when the child is in the right state of feeling, and will listen calmly and pleasantly, to explain to his full comprehension all the specific reasons of certain commands, which have been previously given, and to which prompt obedience has been required, the propriety of which can now be more fully

perceived than before obedience had been rendered. If these courses are pursued with the child, they will inspire and maintain confidence in the good intentions of the parent, and will serve to quell the doubts that may at any time arise, by the thought that the father would not have given the command had he not good and satisfactory reasons for so doing.

All will admit the importance of the spirit and the habit of obedience. When is this spirit to be cultivated, when this habit formed? May not these desirable results be most easily secured during the earlier years of childhood, and through the judicious discipline of the family school? The child has no decided proneness to disobey, simply because it loves to be disobedient. It is true that children, like men, are fond of having their own way, and much prefer to follow the promptings of their own wills, than to yield to the will of another. And here is the commencement of disobedience. It is in the earliest period of childhood. And, at that time, it is only a desire to have one's own way, a simple tendency to disobedience, not the headstrong spirit, or the confirmed habit. Here, then, in earliest childhood, may the evil be nipped in the bud. If it is not thus early checked, and in its infantile weakness destroyed, it will take root and expand, until it becomes too powerful for control. The spirit of insubordination is often awakened, and the habit of disobedience, in some degree, formed, in consequence of parental neglect or mismanagement, before the child is nine months, or at farthest, two years old. Or in other words, the foundation is thus early laid of a habit,

which is never afterwards fully overcome ; a habit which constitutes one of the greatest hindrances to the progress of the school, and which materially affects the character of manhood. The young child is forbidden to touch this or that. He watches the countenance of the parent, to see if there is any real meaning in the prohibition. He tries the firmness of the father by touching the forbidden object, softly, perhaps, and with a cunning air. The father laughs and says no more. The command has been given and broken. The child has sought to have its own way and succeeded. The spirit of insubordination has been awakened, and a commencement has been made in the formation of a habit of disobedience. On the next occasion the child is more resolute and persevering, and enters the contest from a vantage ground secured by previous success. Every repeated indulgence strengthens the spirit of insubordination, and confirms the habit of disobedience. And by the time the child is old enough to enter the school, he has become a fit subject for the severest disciplinary dealings of the teacher. Had a different course been pursued at first, a widely different result would have followed. If, when the child first touched the forbidden object, he had been taught, even by slapping the hand, if necessary, that the prohibition was given in earnest, and would be enforced, he would have easily yielded, an act of obedience would have been rendered, a habit of obedience would have been commenced, which, by subsequent regular and judicious treatment, might have been confirmed, and rendered influential over the conduct of the whole after life. It is desira-

ble that parents should train their children to this habit of ready obedience, because, at the period of life when this can be most easily done, their children are under their particular control, and because there is no item of home preparation which will contribute more than this to the assistance of the teacher, and the progress of the school. While by so doing, parents would be pursuing a course which would contribute most directly and most powerfully to the promotion of their own peace and happiness, and to the harmony and good order of the family.

There is still another consideration, which appeals directly to the yearning affections of the parental heart in behalf of strenuous efforts to establish, in early life, the fixed habit of prompt and cheerful obedience. It is that by so doing they will be conferring the greatest possible benefit upon their children, in regard to their future characters and happiness. If there is any one trait, which is more immediately connected than another with respectability of character and with the happiness of life, it is the possession of the power of self-control. The world is full of vexations, disappointments and provocations, as well as of temptations and allurements. He, who would command respect, or enjoy happiness, must bear calmly the one, and withstand firmly the other. Indeed, the man who has no power of self-control, who lies at the mercy of his wayward inclinations, his craving appetites, or his turbulent passions, can neither command the respect of others, nor enjoy the approval of his own heart. On the contrary, he who has full command of himself, who can control his ap-

petites and inclinations, and curb his passions at will, ever commands the respect of his fellow men, while he enjoys much inward peace and calm composure of mind. But this power of self-control, so important in its bearings upon character and happiness, is to be acquired in early years, by specific acts of self-government. And every act of obedience, which the child may render to the voice of authority, is an act of self-government. The child, for example, who ceases crying, wipes up his tears, and goes cheerfully to his play or to his assigned duty at the command of parental authority, has performed an act of self-control, and has acquired, thereby, an increased power of self-command. The boy who checks his craving appetites, and abstains from desired indulgences, under the influence of an affectionate regard for parental prohibition, has in that act exercised the power of self-government, and has done something to train his appetites to an habitual and prompt acquiescence in the decisions of his will. In this way, he who in childhood is trained to habits of obedience, becomes in after life a man of calm and steady self-control, commanding the respect of others, and enjoying the approval of his own heart.

I have seen those, who in childhood were subjected to the unreasonable commands, and the cruel and harsh treatment of intemperate parents, and who were trained in this unfortunate way to habits of obedience, who in after life became men of influence in the community, manifesting great power of self-control, and enjoying the respect of their fellow men. And I have attributed the character of manhood to the power of

self-control, acquired while forming, in early life, and under severe and objectionable discipline, the habit of ready obedience. On the other hand, I have seen those, who, in childhood, were surrounded with means of improvement, and placed amid influences which would be regarded as favorable to correctness of character, but who seldom, if ever, had their inclinations checked, or their desires thwarted, and who never formed habits of obedience to parental commands. And these persons became in manhood the mere tools of their own changing whims, or the slaves of their own appetites and passions. And I have queried whether this sad result may not be attributed to their want of the power of self-control, which should have been acquired while forming habits of obedience in childhood.

Again, I have heard men attribute all they were in character, and all their success in life, to the floggings they had received in childhood. And I have no doubt that for much of their character and success they were indebted to the power of self-control, acquired while forming in childhood the habit of obedience, even though that obedience was secured by what we deem extremely objectionable means. And instances of this kind shew the importance of the habit, and teach us that while we are endeavoring to remove from our processes of education and modes of early training these justly obnoxious means, we should insist with greater earnestness upon the formation of the habit of prompt and cheerful obedience, by instrumentalities of a purer and holier character. Then, too, there have been those, who, after a child-

hood of unlimited indulgence, have acquired by vigorous efforts in after life this power of self-control. But it has been only by the severest struggle with inclinations and habits which had acquired in the indulgences of childhood, an almost unconquerable power. Could such, from the midst of their struggles, appeal to parents on this subject, they would say with much earnestness, "if you would shew yourselves friends to the future happiness of your children, form them to habits of ready, cheerful obedience while young, and so save them from the almost death-struggle through which we are called to pass." The first item, then, of home preparation for school, will consist of efforts to train the young, during the earlier years of childhood, to habits of ready, cheerful obedience. If this be done by the parent, and this alone, much will be accomplished towards rendering the labors of the teacher pleasant, securing the rapid progress of the scholars, and elevating the school to a high rank of efficiency.

The second item of home preparation, which I would notice, relates to the importance of efforts, on the part of parents, to secure the regular and punctual attendance of their children at all the sessions and upon all the exercises of the school. One of the greatest hindrances to the progress of individual pupils and the high standing of our schools, arises from the want of regularity and punctuality in the attendance of the pupils. Some are absent one, two, or three days in the week, and others, who are more regularly present, often miss the exercises of their class by the lateness of their attendance, or hurry

over their studies in view of an early dismissal, which parents have authorized. And what is the effect of this upon the scholar and upon the school?

Upon the scholar himself it exerts a most deleterious influence. Every teacher knows that the continued and permanent interest of the scholar in his studies will depend upon his passing regularly along in them step by step, with the feeling that he has mastered all that he has met with, and is prepared to grapple with good hope of success with whatever may present itself. The gratification arising from past success, and the thought that he is master as far as he has gone, together with the hope of future victories, will inspire an earnest zeal and keep alive a permanent interest. But on the other hand, every teacher knows that the omission of a single step, or the failure to understand fully the steps passed over, will do much to destroy whatever interest may have been felt in the studies pursued. Suppose that your child enters school and becomes interested in his studies, and then is kept at home for a day at one time, and a half a day at another—some weeks two days, and some three. He falls behind his class, or if, for sake of convenience, he is kept along with it, he feels his deficiency and inferiority, becomes discouraged, and loses his interest. From want of interest in his studies springs that listlessness and propensity for mischief, which are so annoying to teachers and so destructive to the best interests of the school. In some instances the very brightest boys in the school become the dullest scholars in the class, in consequence of the irregularity of their attendance. In-

deed, so deleterious is the influence of irregularity in attendance upon the pupil himself, that I verily believe that five months schooling in the year, where the attendance is regular and punctual, is far more valuable than seven months of irregular attendance, scattered over a period of nine months' duration.

And the effect of this irregularity of attendance upon the general character and success of the school is most disastrous. This may be perceived at a single glance. Here, for example, is a class of ten or twelve in Arithmetic or Grammar. On some days there are six scholars present, on some, five, on some, eight. A series of lessons has been assigned and passed over, and a course of familiar oral explanations has been given. But on no two successive days has the class consisted of the same members. Upon questioning them upon the studies they have passed over, the answer of one is, "I was absent when the class were upon that lesson." The answer of a second is, "I was not present when those principles were explained." And so it is through the whole class. Consequently, much time must be spent, with those who have been irregular in their attendance, upon lessons and explanations already familiar to those who have been regularly present. And, if the latter are kept back to accommodate the former, there will be danger that they will lose the interest they feel, while the others from the very fact of their irregularity have already become utterly indifferent to their studies. I have sometimes thought that a teacher would be justified in making a different classification of his pupils from what is customary, in classi-

fyng them according to the regularity of their attendance, placing in one division those who might attend regularly and punctually, and to whom, therefore, regular and efficient instruction could be given, and in another, those who are irregular in their attendance, and to whom, in consequence, only desultory and occasional attention could be rendered.

Every one will admit that the evil to which I have now alluded is a very serious evil, exerting an injurious influence upon the progress of individual pupils and upon the general character of the school. To what is this serious evil owing? It is to be attributed, I answer, to the fact that parents do not estimate aright the comparative value of a good education. They do not feel, that, in giving their children this treasure, they are bestowing upon them the most valuable and enduring wealth. Parents are apt to feel that certain chores must be attended to, and certain errands run, that the haying must not be neglected, and that the boys must be kept at home. But what if some little pecuniary loss should be incurred, or some little money expended in procuring extra help? What is that, in comparison with the boy's education? You must bear it in mind that it is not the mere loss of a day or a week, it is not the mere loss of time, invaluable as that possession is. It is the bad influence exerted upon the feelings and the character of the boy. It is the loss of interest in study which is experienced, and the indifference to the value and importance of a good education, and to all mental improvement which is generated. If the boy sees that, in his father's estimation, there are many things

which must be attended to in preference to the school, many things for which the school must be neglected, it will be the natural and almost inevitable result, that he will himself regard the school, the teacher and the advantages of a good education with feelings of indifference. He will manifest but little interest in regular and punctual attendance at school, and still less interest in the studies to which his attention may there be directed. And the influence of this state of the feelings does not cease with the years of childhood and youth. There follows from it a paralyzing indifference to all efforts for enlightening the mind, and elevating the character, by reading, or otherwise, in after life. In this way a parent, by compelling his son to attend school so irregularly as to lose his interest in the studies there pursued, may inflict upon him an injury for which money can never remunerate him. It will be said that there are some parents so situated that they need the assistance of their children; that the father needs the labor of the boys in the shop, or on the farm, and the mother, the assistance of the girls in the cares of the household. This may be true in some cases. But there are very few parents, who could not make some arrangement, if they estimated aright the value of a good education and the importance of school privileges, by which, if their children could attend only a part of the time, they might be regular and punctual while they professed to attend. These are the parents who most frequently say, "we can leave our children no other inheritance than a good education." Will they be so cruel as to diminish by their own negligence, as far

as possible, the value of even that, when opportunities for securing it are afforded at public expense? If, then, the first place among the details of home preparation for school, be assigned to the cultivation of the spirit and the formation of the habit of prompt and cheerful obedience, the second suggestion will relate to the importance of efforts, on the part of parents, to secure the regular and punctual attendance of their children at all the sessions, and upon all the exercises of the school. And if we say of the first suggestion that it is essential to the highest elevation and greatest success of our schools, we may say of the second that it is even like unto the first.

It may seem, at first view, that if these two suggestions are properly heeded, it would be all that is necessary to be done on the part of parents, in preparing their children for school. But a moment's reflection will convince us that there is another item, which demands particular attention. It relates to the importance of cultivating, in the hearts of children, feelings of affectionate respect for their teacher. It may be that children shall be trained to habits of obedience to all parental commands, and shall be sent regularly and punctually to school, while yet they bring with them those feelings of disrespect for the teacher which will make them most uncomfortable pupils, and will greatly retard their progress in the studies of the school. If the parent speak before his child in terms of disrespect or contempt of the teacher, the effect of his words will be felt by the teacher in the improper conduct of the child at school. The teacher is, in law, and should be, in the feelings and affections of

the pupil, for the time, *in loco parentis*. During the hours of school, and in regard to all the internal arrangements of the school, the teacher should occupy, in the mind of the pupil, the same position of responsibility, authority, influence and affectionate regard; which, at other times, in other places, and in regard to other subjects, is occupied by the parents themselves. At these times, and in regard to these matters, no man, even though he be the parent, no body of men, even though they be the legally appointed inspectors of the school, should stand between the teacher and the pupil. If they do, it is impossible that the teacher should enjoy, in the highest degree, the affectionate respect of the pupil. It is not indeed to be supposed that intelligent and reflecting parents will pursue a course so destructive of the best interests of the school, as to speak before their children in terms of disrespect of the teacher. But there is danger, and danger too arising from a praiseworthy anxiety to promote the best interests of the school, that parents, either directly, or by their boards of superintendence, may so interfere in the internal arrangements of the school as to show the pupils that they have no confidence in the teacher. They do not intend to express by their interference this want of confidence, but such is, and must be its appearance in the eyes of the pupils, and consequently it tends naturally, if not necessarily, to destroy, in their minds, that respect for the teacher, which they should ever entertain. Indeed, one of the most effectual means of destroying this respect, and eventually degrading the teacher in the estimation of the school, is for pa-

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rents or school committees to take upon themselves the regulation of the internal arrangements of the school. I will not here dwell upon the effect of such a course upon the teacher, in deadening his interest in his work, in weakening his feeling of responsibility or in changing its direction, and in degrading him from the lofty position of a living spirit, instinct with zeal and interest upon the subject of education, seeking close contact and free, unshackled communion with the living spirits of his pupils, that so he may breathe into them something of his own zeal and interest, to the mere operative employed in conducting and superintending the machinery which has been contrived by other minds. Nor will I dwell upon the obvious fact, that every teacher worthy of so honorable a name and place, must, from his knowledge of the peculiar intellectual capacities and development, and of the peculiar temperament and disposition of each individual pupil, gained by daily free and intimate intercourse with them, be a far better judge, than any other person can be, in regard to the most appropriate and effective arrangements of the school. I will not dwell upon these points, although they would admit of a strong representation and a vivid coloring in perfect consistency with truth. But I will simply ask what must be the effect of such a course upon the pupils? Will it not, in their minds, place the rules and regulations of the school above the teacher? And instead of filling them with affectionate respect for the teacher, and opening their minds and hearts to his best and holiest influences, will it not generate a want of confidence, and awaken

them to a suspicious watchfulness over him to whom they should ever look with respect, to see if he is exact in his compliance with the rules and regulations which have been prescribed? I have been a teacher. I have been and am now, a member of a School Committee. I am also a parent. I have sought to look at the subject carefully and on all sides. The result of much reflection upon the reciprocal relations existing between parents, teachers and school committees, is, that these several parties should regard themselves as all at heart interested in, and alike desirous of promoting the same great cause, and should seek ever to go hand in hand, as associates and allies. They should never, if it can possibly be avoided, assume towards each other the attitude of antagonism. They should ever consult together in a spirit of harmony and of mutual respect. But the final result should go forth to the pupils in the name of the teacher, seconded and sanctioned by the influence of the parents and the official authority of the Committee. The internal arrangements of the school, and the regulation of the daily routine of school exercises should be left to the teacher. Each, in these things, will have a way peculiar to himself. No two teachers, perhaps, would in these matters pursue precisely the same course. And yet the course pursued by each would be, for him, the best course. Let these then be left to the teacher, and let the course pursued by each, if not absolutely and highly objectionable, be sustained by the combined influence of parental and official sanction. Indeed, were I as the member of a school committee, to discover that, in the internal ar-

an enlarged view of the general condition of our schools, we shall perceive, at once, that they must be essentially affected either for good or for evil as parents attend to or neglect proper home preparation.

But, says some parent, you seem disposed to throw a heavy burden upon us, as though we could easily and without difficulty accomplish all that in this respect might be desired. I answer, that I have thrown no burden upon parents. I have simply endeavored to point out the duties, which, in the responsible relation they sustain, naturally devolve upon them. I was for years a teacher, and knew by trying experience the vexations and hindrances in school, arising from the want of proper home preparation. I am now a parent, and have learned, by almost equally trying experience, the difficulty of securing all that home preparation, which I had before thought necessary. And as I have compared former and later experiences, I have felt that parents and teachers are too much estranged from each other. They look at opposite sides of the picture. In seeking to carry out their respective views, they sometimes, even with the best intentions, thwart each other's efforts. I have thought that parents are sometimes disposed to put too much upon teachers, and that teachers sometimes expect too much of parents. Could parents be awakened to a deep sense of their own solemn responsibilities, in regard to the right training of their children, and to a proper estimate of the value of a good education, then would they regard the teacher as a friend and fellow-laborer in the accomplishment of an important work, then would they do all in their

power to render the labors of the teacher as pleasant and as efficient as possible—then would they frequently consult the teacher in regard to the character and extent of their mutual efforts for the good of their children. And could teachers be aroused to the thought, that, for the time they are in the place of the parent, with all the responsibilities of the parent resting upon them, could they be assured that they enjoy the respect and confidence of the parents of their pupils, then would they wish to take counsel with them, as to the most effectual methods of accomplishing, by mutual coöperation, the great work which both parties should have at heart. In this way, there would be a mutual good understanding, and a harmonious concert of effort between parents and teachers. Parents would make that home preparation, which is most important in itself, and most desirable to teachers, best adapted to render their labors pleasant and successful, and teachers would carry on the work commenced by parents to its more full accomplishment, and by the united efforts of both, our schools would be elevated and improved. Through the salutary influences of enlightened homes, and the judicious instructions of efficient and advanced schools, the generations, as they rise, would attain a high degree of social, intellectual and moral development.

LECTURE II.

THE INFLUENCE OF MORAL UPON INTELLECTUAL IMPROVEMENT.

By H. B. HOOKER.

Education is the right training of all the faculties of human nature. It is the preparation of a rational being to fulfil aright all the relations assigned him by his Maker. This is what the thoughtful and intelligent mean, when they define education.

But nothing can be plainer, than that the actual process of education in this country does not meet such a definition.

We are a young and thriving nation, and feeling the exhilaration of youthful vigor, and hitherto eminent prosperity, we are in a most unwise haste for still more rapid progress. We are impatient, if the cars do not go more than ten or fifteen miles an hour. We cannot wait for the ship to receive her whole cargo, and get into good trim for her voyage. We are in such an ardor to be off, as to be in danger of

leaving behind various essential appendages to a prosperous passage.

We mean, as a people, that education, in some sense, shall be promoted, and we are driving at that point with an earnestness, growing, we believe, still more earnest. We will have intellectual cultivation at all hazards. The young shall acquire knowledge—shall not fail as reasoners, linguists, mathematicians, &c. So far as mere intellect is concerned, there shall be no failure. Our highest commendations have been bestowed upon those teachers who could press the youthful mind onward most rapidly in giving the highest cultivation to the intellectual faculties. Our attention has been absorbed by this object, while another of preëminent importance, *that of the proper training of the heart*, has been greatly neglected. We have labored to augment intellectual power, but the question has seemed a minor one, what direction that power should have. We have virtually said, “Let us raise the steam, and set the car in motion, and consider afterward, the question, whether the conductor be on board !”

It may aid somewhat, perhaps, in the correction of such a practical error, to look at the fact, that intellectual cultivation itself may be advanced more surely and substantially by securing the right kind and due degree of moral emotions. And my position is, that the latter operates most happily on the former, and that, to train the conscience and affections aright, is the surest means of securing the most healthful and efficient operations of the intellectual powers.

Men will differ about how much is meant by moral

culture. By it, I mean, giving practical power over the heart and life, to the great principles of the Holy Scriptures. I do not recognize any religion but the Christian, and no culture as really moral, that is not based on that. The spiritual health of the soul, I conceive to consist in a supreme and joyful love to God—an animating faith in our Lord and Saviour Jesus Christ—deep and unfeigned repentance for all sin—fervent love for all the interest of man, and a regulation of the heart and life with reference to the unchangeable destinies of eternity. Here are the true principles of all right moral education, and by their operation upon moral character, the way is opened for the highest triumphs of the intellectual powers. “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.”

1. Correct moral and religious emotions inspire, by their very nature, a taste and relish for science. All knowledge is acquaintance with some department of the works of God. That religious taste for whatever pertains to God, which is inspired by true piety towards him, will throw an interest, peculiar and delightful, around all his works. These works of the Creator reveal him, who is the object of the soul's love. Now all the sciences are but so many varied scenes, so many diversified aspects of the Divine character, and each makes its own appeal to the feelings of the heart. As the lover of God penetrates into any branch of knowledge, facts are constantly disclosed which illustrate the Divine character by bringing its beauties and excellencies before the mind. The proper moral culture of the soul is the cultivation

of that moral taste which makes new discoveries of the Divine character delightful. The deep and ardent lover of God is an eminent preparation for, and incitement to, "watch daily at wisdom's gates, and wait at the posts of her doors." A true lover of God must be a lover of science, since science is an agency of unfolding his character.

2. That assimilation of character with God which moral culture proposes, eminently facilitates intellectual operations. The proverb runs, "The companion of wise men shall be wise." True piety is companionship with the infinitely wise God. The ardent lover of his Maker is on terms of close and happy intimacy with him. He enters into the secret place of the Most High, and abides under the shadow of the Almighty.

Now whatever puts the soul on the best terms of union and harmony with God—whatever animates its love, augments its confidence, and produces sympathy with him, must eminently fit the mind for the investigation of his works. The youthful scholar who can adopt, in the joyful emotions of his heart, the language of Cowper, in view of God's works:

"My Father made them all,"

that youth has a qualification for progress in whatever branch of knowledge he pursues, which he cannot have, who, destitute of all right emotions toward his Maker, stands coldly aloof, and seeks no communion with him. In the event of love to God, there is a delightful consciousness of the soul's harmony with him, which gives beauty to all his works, and music

to all the appeals of his Providence. "*Bene orâsse est bene studuisse,*" is a memorable maxim of one, who well knew the influence of happy communion with God upon the intellectual powers. .

3. Right moral culture secures that pure and healthful exhilaration of the mind which is eminently favorable to the vigorous and successful exertion of its powers. The consciousness of acceptance with God—the inward conviction of pure designs and noble aims—the assurance that one is carrying out the grand design of his own creation by the right use of his powers—from such a moral posture of the soul as this, there arises the most healthful and happy excitement. All parts of the mental machinery are free from impediment, and move freely in their appropriate work. The friction inevitable to a mind destitute of the love and enjoyment of God is avoided. The gloom and self-reproach of such a state is thrown off, and the freed spirit can act with an energy and delight, unknown till the dawn of the brighter day.

Who can doubt that a burdened conscience is a heavy weight upon mental exertion? It destroys all the animation and cheerfulness of the social feelings, and, to a great extent, impairs the physical energies. So, also, it darkens the intellectual vision. Keeness of discernment, and discrimination are blunted. He, whose spirit is chafed by self-reproach, and is often the subject of the anguish and darkness which overcloud a guilty mind, cannot have that mental exhilaration so needful for eminent progress in knowledge. We do a great work for the youthful population of the land, when, by the Divine blessing on any agency

of ours, we put them in possession of the pleasures of an approving conscience. We repair damaged machinery. We give to the bird the joy of broken fetters. The mind, on happy terms with God, and in the sweet peace of inward approval, is eminently prepared to make delightful and successful excursions in any department of God's works where science may lead.

4. Those trains of thought, necessarily awakened by faithful moral culture, are eminently suited to enlarge and strengthen the mind. If the society of great and good men has a happy tendency to raise the mind from things frivolous and grovelling, so have great and good themes of thought.

But the most sublime themes of human contemplation are those furnished by religion. The blessed God and his infinite attributes—the soul's own noble powers and wondrous destinies—eternity, in its awful vastness, and the sorrows or joys involved in its unchangeable realities, these are the themes religion presses on the mind. Vast awakening and exciting power is found in them, and they are suited to stir up the mind to its lowest depths. Under the impulses thus given it, it must feel a consciousness of its own value above the perishable earthly objects around it. It learns, by intimacy with such truths, for what a noble sphere it was itself created, and what are the appropriate uses of its own powers. It learns thus in what its own true dignity consists, and how it shall be maintained. None, but those who look upon the soul in the light which revelation sheds upon it, can clearly see the nature and value of the intellect-

ual powers. The mental organization is noble in its workmanship and operations, if only time is regarded, but how high the sense of its value when the Everlasting Gates are thrown open and we look upon the mind as an actor in the great scenes of immortality. We introduce man to a proper estimation of his own powers by moral culture, while we, at the same time, furnish those themes of thought that expand and elevate them.

5. Judicious moral culture of the young prevents that waste of time and intellect upon frivolous and unworthy objects which is so hostile to improvement.

Never has the mind of a rising generation been assailed by so many agencies calculated to divert it from the wisest and best employment of its energies as our own. The fooleries of fiction, which were once so safely locked up from the mass under prices per volume which kept them out of the way of millions, have now come down from that desirable elevation, and whole acres can be bought for what was once the price of paragraphs. A full grown novel can be had for a couple of sixpences. You can get some of the most precious "mysteries" of the cities of the old world for a few pennies; and you cannot enter a steamboat, stage or railroad car, but you are jostled by the pedlars of the abominations of other lands, well spiced with those of our own. The splendid engraving is made to do the office of sign-board or crier, and proves the appeal irresistible upon the not-grown and grown-up children of the land. The tendency of the great mass of the literature now referred to, is to divert attention

from every thing solid and valuable, to create a morbid taste for the marvellous and exciting, and utterly to unfit the mind for efficient intellectual exertion and the sober and serious pursuits of life.

Now, to the extent that we can illumine and invigorate the youthful conscience, sanctify the judgment, and give a due sense of the value of time, to that extent we are providing faithful guardians against the frivolous literature of the present day. A well trained religious mind will not surrender its powers to an employment which worse than wastes so much precious time and palsies useful intellectual exertion. Were the whole mass of the youthful mind in the land, at this hour, under the predominant influence of religious principle, from how many shoals and hidden rocks would that mighty fleet of voyagers to Eternity steer clear! How many of those moral volcanoes, the novelist presses of the day, would be extinguished, there being no demand for those issues, which, lava-like, are desolating the land.

6. There are noble objects of pursuit pressed upon the mind of the young by religious culture, in themselves adapted to invigorate and strengthen the intellectual powers. The man who is driving pegs into the sole of a shoe, and the one who is drafting the Declaration of American Independence are upon objects which respectively exert very different influence on the mind. The object of the one confines him to a very small circle. There is nothing great and commanding to draw out his powers. The object of the other, the rescue of millions from oppression, awakens every noble and generous emotion, and ex-

erts the most invigorating and expanding influence upon the mind. When Patrick Henry stirred the depths of every soul in the Virginia Colonial Legislature by a speech that could have been properly closed by no other language than that of the sublime sentiment, "Give me liberty or give me death!" there was before him an object, by its own greatness, giving power to all his powers. Vast and noble objects lift the spirit up and impart the very strength and vigor for which they call.

But what has ever made appeals of this kind so powerful as religion? Its truths are the most sublime of all truths in themselves, and the duties to which they urge, and the objects of pursuit to which they invite, what dignity and greatness are connected with them! The promotion of the glory of God—the elevation of one's own soul to a state of happy and everlasting communion with him—the enterprise of aiding others in escaping the shame and misery of sin—the work of emancipating a guilty and miserable world from its spiritual bondage, and filling it with light and love—such objects as these are presented, by religion, to the mind and demand the active exertion of its powers. These are noble objects, the noblest that can appeal to the rational soul; and, as they attract thought and foster affection upon themselves, they stimulate intellectual exertion. They powerfully appeal to the elasticity and expansive power of the intellect, and not in vain.

7. One more topic. The importance of high moral culture of the young is pressed upon us by its healthful influence upon one of the mental faculties pe-

cularly exposed to injury in our day, viz. the IMAGINATION.

This is a noble attribute of our nature and given us for most important purposes. The power to create, by its own combinations, scenes of rare beauty and perfect happiness, unsullied by the imperfections pertaining to earthly things, is proof of its nobility. And, when this faculty is employed in painting the beauties of nature or gathering those of sentiment or devotion, it may be a ministering spirit to the soul's dignity, purity and happiness.

But it may be an engine of desolation to every thing pure and noble in a rational being, if it has the power to wing its way through the realms of light and love; so has it through those of shame, pollution and guilt. To this faculty how many modern writers appeal,

“ Whose poisoned song
Would blend the bounds of right and wrong:
And hold, with sweet but cursed art,
Their incantations o'er the heart,
Till every pulse of pure desire
Throbs with the glow of passion's fire,
And love and reason's mild control
Yield to the Simoon of the soul.”

It is a striking feature of our times that so much is done in furnishing an unnatural and most unhealthy stimulus to this faculty. It is common enough, in the preverted state of human nature, to give it the reins and ensure great injury by such a license. But modern fiction writers have harnessed additional steeds to the chariot and those of highest mettle.

The annals of intemperance have not furnished us with a greater number or variety of stimulants to the *appetites* of men than is now furnished to the *imagination* to excite, and by unnatural excitement, to injure that noble faculty. The semi-monthly steamers pour upon us, from the steaming minds of the old world, a tide, which, with the steaming minds and presses of our own land, furnish aliment in overwhelming abundance to the already diseased imagination, or poison enough to generate disease where it had not before existed. There is scarcely another danger greater than this to the youth of our country. Here is an influence immensely injurious to all sober and healthful operations of the human mind.

But there is a powerful repelling agency in high moral culture. We must give an authoritative tone to conscience and elevate and purify the taste; we must inspire hungerings and thirstings after nobler and better things than the fooleries of modern fiction. This we must do if we would stop this wave of desolation. From this quarter comes a loud and solemn appeal in behalf of giving the youthful mind every possible moral and religious impulse.

The considerations now advanced compel belief that high moral culture operates happily upon intellectual improvement.

But, independent of such an influence, we have a powerful argument to the religious training of the young, in the great danger, in a country like ours, of misdirected intellectual power.

The tide of knowledge in the land is rising. It can no more be checked than the rushing of ocean's

waves. Never has there been more done, or with more success, to set and keep in motion the intellectual powers of a nation. We are making the common school system act with vast power in this work. It has already laid the foundation for great progress, and millions of young minds are constantly receiving from that quarter the most powerful stimulus to activity.

The nature of our free institutions—the certainty that high intellectual power shall reap a noble reward from the homage of a more and more enlightened community, secures the fact that the rising millions of the American race shall have education, and more of it than those who have gone before them. No man can look over the land and see the vast apparatus for instruction in the shape of schools, lyceums, institutes, and the various higher seminaries of learning, without feeling that this will yet be a nation eminent for intellectual improvement.

But what is mere intellectual power without religious principle to give it the right direction? It is a mighty stream, more likely to desolate than fertilize—more likely to dash in pieces the fleets that float upon it, than bear them safely to the desired haven. Intellectual power is power for *evil* as well as *good*, and most sure to produce evil if the reins are dropped from the hands of religion.

What is not a certain species of this power now doing in flooding the land with works of fiction? The steam press is hot with the fervor of its daily and nightly labors. The shops are resplendent with the glaring capitals that proclaim the arrival from

beyond sea of the last thoughts of some intellectual enchanter. You can scarce turn a corner but a ragged urchin shall thrust them in your face; his own tattered garments, and unwashed visage, and vulgar language, ominous of what, in morals, his odious wares are likely to make the buyer and the lover of them.

Now it is the business of the lovers of man's best welfare to put the reins into the right hands and save the young from these disastrous influences. We must spare no pains to "fire up" the mental machinery with holy emotions. We must secure for divine truth and holy love predominant power in the soul. And, doing this, we can look, not with fear and anxiety, but with joy and hope to see the great mass of mind in our country lifted up to high intellectual power and hastening onward to mightier developments. With religion at the helm we can exultingly and safely say, "Spread every sail, ply every oar!" No matter how strong the impulses are which shall send the mind forward in every department of human knowledge, if we can but secure the right moral tone and temper of the heart.

In view of all this, it is a deeply interesting question, what is the actual value now placed, especially in our common schools, upon the moral culture of the young? What relation does it hold to intellectual improvement? How many of our teachers carry on their schools under the conviction, that they are solemnly bound to give symmetry to the plastic minds upon which they operate, by making the *heart* as well as the *head* what it ought to be? How many

look upon conscience and the moral affections as objects demanding their deep solicitude, that all needful light may be thrown upon the one, and the right character given to the other? How many zealously and earnestly seek to inspire the fear of God, and urge the high sanctions of future accountability? How many seek to make the motives which impel the young, motives which are worthy of being the basis of the action of a rational and accountable being? How many feel impelled, in the instruction they give and the influence they impart, to make predominant the claims of God and the great duties of piety? How many, with frequency and deep and solemn earnestness, draw motives from the mighty scenes and destinies of eternity, with which to impress and guide the youthful mind? It was the language of the present distinguished head of the oldest seat of learning in Massachusetts, "What considerate man can enter a school and not reflect, with awe, that it is a seminary where immortal minds are training for eternity!" Such an exclamation is worthy of one of New England's most honored sons. But how many of the three thousand teachers of the two hundred thousand of our youth in our common schools, entertain corresponding sentiments?

Have we not reason to believe that this great subject has not received the deep and earnest attention its preëminent importance demands? And is not the fact that no more is done by teachers, in the right discipline of the moral feelings, a fact naturally growing out of another, viz., that the community itself has not duly valued this great subject and has not

called for the instruction in question? We can have what we seriously and perseveringly demand of our teachers.

Great interests are at stake in reference to this subject. Upon right moral culture depends the healthful growth of the intellect itself. Upon it depends the right direction of the vast and rapidly increasing mental power of the land. Upon it, therefore, depend the vital interests of society, the true honor and power, the real greatness of the nation. To the rising generation itself, what interests are involved for time and for eternity!

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LECTURE III.

THE ESSENTIALS OF A COMMON SCHOOL EDUCATION, AND THE CONDITIONS MOST FAVORABLE TO THEIR ATTAINMENT.

BY RUFUS PUTNAM.

There has been so much written on the subject of education within the last twenty years; by men of experience and extensive observation, of warm hearts and cultivated intellects, that I can hardly be expected to add any thing to what has already been written; indeed, I do not hope to present any new truths, nor even to present old ones in a new dress. All that I shall aim to do, is, briefly to discuss a few topics of some importance in their connection with the education of youth; topics with which you are all familiar, and yet, in relation to which, there may exist some differences of opinion among those who take a deep interest in education, and who have great influence in moulding the youthful mind.

May I then bespeak a liberal exercise of your charity while I offer some remarks upon the grand object of our New England system of common school education, and upon some of the conditions most favorable to its attainment. I have called it *our New England system*; for although it is no longer true that it is confined to New England, still, as it originated with our sainted ancestors, the Puritans of New England, I shall not rob other portions of our country of their due, by calling the system of Common School Education in our country, the *New England* system.

And here it may not be amiss to remark, that the inquiry is not, What should be the grand object of the Prussian, or of any foreign system of common school education; but what should be the grand object of a system of common school education for this country, in which the common people are the lords of the soil; where all the power resides in the people, and emanates from them; where the rulers are but their servants—servants who must either do the bidding of their masters, or speedily resign their places to those who will.

There is, moreover, almost no subject upon which incorrect views are more likely to be entertained, than upon this; for, almost every man, woman, and child, feels competent to instruct others in respect to this matter of education;—nay, one's readiness to teach, and also the confidence which will be placed in his teachings, are often in an inverse ratio to his experience.

Our first inquiry shall be, What is Education? Etymologists tell us the word is derived from the

Latin *educo*, to lead forth, to draw out, to raise up, to nourish, to bring up, &c. In its largest sense, then, as applied to man, it means the *developing*, or the *drawing out*, and the *training of the human faculties*, corporeal, mental and moral; and he only is to be regarded as a truly educated man, whose faculties have been thus developed, and rendered capable of vigorous action.

I shall confine my remarks chiefly to the education of the mental faculties; not because the body and the heart have no claims upon the teacher of youth, for he who neglects either of them will come far short of discharging his whole duty as a teacher; but for the reason that any one of these topics presents a field wide enough for a single lecture.

We are placed in the world by our Creator for certain ends; certain duties devolve upon us at every moment of our earthly existence. Our own happiness and the welfare of others will be constantly affected by the manner in which we discharge these duties. Our Maker has endowed us with all the faculties, and given us all the facilities, necessary to the right performance of these duties. None of these faculties are to be neglected, or regarded by us as unimportant; no one of them is to be cultivated at the expense of any other. All of them must be cultivated, and fully developed, or we fail to answer the ends of our existence. Besides, the government under which we live, requires for its perpetuity, and most successful operation, the cultivation of all the faculties with which our Creator has endowed us; and its institutions are, in a preëminent degree, fitted to give free

scope to their exercise. Education, then, especially in its earlier stages, is not to be regarded as an end, but as a *means* to an end; and he only who keeps that end in view, can perform successfully the work to which as teachers we are called.

What, in view of these considerations, is the education which our public school system contemplates? What are the essentials of a New England common school education?

I answer, It is such a training of the youthful mind and heart, as will best qualify the individual to govern himself; to investigate truth; to perform, indeed, all the duties belonging to the sphere in which Providence may place him; to fit him to encounter successfully the various obstacles to success in life; and to rise superior to the trials and disappointments which he will encounter at almost every step of his progress. If the above answer is correct, they mistake who suppose, 1st. That a teacher's duty consists chiefly in imparting information. A man may have a large fund of general knowledge, and have also a very happy talent of communicating it; may abound in illustration and anecdote, and, after all, be a very incompetent, inefficient teacher. I am aware that with many, very great importance is attached to a happy talent of communicating knowledge, as it is called; but I think the value of this talent in a teacher is frequently over-estimated. Teachers who are distinguished for it, are very liable to thrust themselves forward in every recitation they attempt to hear. If their organ of association is largely developed, as is usually true of teachers of this class, illus-

tration and anecdote will succeed illustration and anecdote to such a degree, that what should be a recitation by the scholar, is often little else than a lecture by the teacher.

I know that children gape, and are delighted with such recitations, as they are called, and anticipate the next with no little pleasure, though, generally, without much study. Parents, too, are much pleased with such teachers, their children get along so finely, and more than all, so *easily*, with their studies. The teacher explains every thing so beautifully, and interests the scholars so much, they cannot praise him enough. School committees, even, catch the strain, and the whole community unite in applauding him. But can the pupil be *educated* in this way? No. I repeat emphatically, No. Tie your boy into a truckle cart, and hire a man to trundle him through the streets, that he may learn to walk erect, and without tottering, but send him not to such a teacher with the hope of *educating* him for any employment, success in which will require the action of a strong and vigorous mind; for, when the trial comes, he will assuredly fail. How is it possible that the mental powers of one who has seldom, if ever, been thrown upon his own resources, while pursuing his studies, whose difficulties the teacher has been careful to anticipate and remove, who has been fed only with intellectual pap, moistened and prepared for him by his teacher,—how can the mental energies of such a one be developed, and fitted for vigorous action, and unassisted effort, by such treatment! The ship-builder who should select pine saplings instead of stalks of oak for his

work would be a wise man, compared with him who should expect to find vigorous minds the product of such a teacher.

I have alluded to the undue importance that is often attached to this talent of interesting children in their lessons,—of making every thing very easy and pleasant to them; or, rather, of requiring nothing of them which costs hard study. The popular desire for teachers of this class is very strong; so strong that almost any man who is competent to teach at all, and is willing to sacrifice judgment and conscience to popularity, may become a very popular teacher. But it is not so easy to be *very* popular, and at the same time be very faithful. As an illustration of the popular feeling on this point, take the following. Said a parent, “Mr. B. is not so good a teacher as Mr. A. Mr. A. helps the scholars, and explains their lessons, and tells them stories about them, so that the scholars love their school, and love their lessons. Mr B. doesn't. He makes them puzzle their brains over the hard places till they become heartily tired of it.” I asked him if Mr. A.'s scholars studied as hard as Mr. B.'s. “No,” said he, “not half so hard; and they learn twice as fast too.” I tried to convince him that a pupil might be helped a great deal, and yet not learn to do any thing without aid from others, which is the great end of education. To all which he replied, “Teachers are employed to teach; for my part, I don't see how a teacher can teach too much.”

The question is sometimes asked, and I can hardly conceive of a more important question for every

teacher to ask himself, "How much, and what kind of assistance shall I give my pupils while they are pursuing their studies?" To this no definite answer can be given. The circumstances in which it may be asked are infinitely varied, and the teacher must decide in each case according to the circumstances. There are, however, some general principles, which will apply to every possible case, and which if understood and acted upon, will assist him in coming to a correct decision.

A good education implies at least three things. 1. A knowledge of some truths. 2. A knowledge of their practical application. 3. The ability to learn new truths with facility, and to apply them readily to practical purposes.

School committees, parents and teachers, all unite in requiring the first; and many of them also require the second. Few, however, give to the third the prominence it deserves. The following case may serve to illustrate my meaning. A scholar has gone through his Arithmetic, and can perform and demonstrate correctly every question in the book; he can, moreover, apply the rules to the solution of other similar questions, as they occur in business. He has done well. But I must know one thing more, before I can decide that his *education* has been properly advanced by the study of Arithmetic. Has his teacher been careful to anticipate his difficulties, and has he, with chalk in hand at the blackboard, illustrated every new truth to the pupil, so as to make it very plain to him? Or has some older brother or sister, or kind parent, been at hand to help him through

with his evening exercise? Or has some more advanced school-mate, or other assistant, been ever ready to render the desired help in solving the difficult problems, and in demonstrating their solution? If so, while he congratulates himself on his knowledge of Arithmetic, he should be told that the most important, the essential thing in a good education, has hardly been begun; nay, it may be worse than not begun; for he must unlearn the habit he has acquired of leaning upon others, if it be possible ever to unlearn it, before he can begin to investigate truth for himself. If, however, on the other hand, he has been made to depend on his own resources; if his teacher has, as the occasion required, given a proper direction to his thoughts, and, by a judicious course of teaching, induced him to toil upward, as well as onward, the youth may congratulate himself, not that he has acquired a knowledge of Arithmetic; but that he has begun a foundation for a good education, which in the other case had not been done; that a habit of patient application, a power of concentrating thought, a talent for investigating truth, have begun to be developed, which will render his future studies in the highest degree interesting, and ensure a rapid progress in his future education.

If a teacher finds that any study becomes more, rather than less difficult to a pupil as he advances in it; if, indeed, he does not clearly see that his pupil is, day by day, acquiring new strength by which he is enabled to overcome new and greater difficulties, with comparative facility, he may be certain that one of three things is true; either, that the study is beyond

the pupil's capacity, and therefore cannot be profitably pursued at present; or, that he is going on too rapidly; or, that the system of teaching which he has adopted, is radically defective, and not adapted to the best interests of his pupil.

If the text book is really deficient, if it does not contain the information which the pupil needs, the teacher must certainly supply what is wanting; but in my opinion, the pupil should, generally, if not always, be required to learn what the book does clearly teach, before the living teacher comes to his aid. If the pupil is permitted to have a text book, he should be required to *study* it. Patient *oral* instruction must be relied on in teaching slaves, who are not allowed to learn to read; it may even be allowed, to a great extent, in the education of the subjects of an absolute monarch; but the freemen of a republic should be educated to gain knowledge by their own efforts, by reading, and *thinking* on what they read; and not to depend upon the stump orations of the political demagogue, nor the Lyceum lecture, for their knowledge of men and things. I know it is said, that the mass of men were not made for leaders; but it is as true, to say the least, that they were not made to be led blindfold by selfish and designing men. If the proposition of the text book is not understood by a pupil, he should be required to point out definitely to the teacher, what it is which he does not understand, and then, *not before*, the teacher may give him the help he needs. The teacher should, generally, if a pupil complains of not comprehending the meaning of the text book, require him to read the passage aloud,

telling him to stop when he comes to a word or expression which he does not understand. In four cases out of five, the difficulty will vanish without a word of explanation from the teacher. It is important also for the teacher to observe another rule, viz: that the pupil shall so frame his question, that it may be answered by *yes*, or *no*. So that instead of saying, "Please tell me what this means," or "How shall I solve this problem?" he shall say, "Does this mean so and so?" or "Is this problem to be solved by such a rule?" or, "Is it similar to such a problem?" &c. The answer to such questions may be *yes* or *no*; but more generally it should be, "Why do you think so?" In these ways the pupil will be trained to a careful study of principles, to close thought, and will learn not to depend upon his teacher to remove every little difficulty.

The question, therefore, "What assistance must I render a pupil in a given case?" is resolved into this: "What assistance will best qualify him to grapple with the next difficulty *alone*, without even desiring aid from another?" The teacher should satisfy himself on this point, and act accordingly.

In selecting text books, then, and in conducting the exercises of the school-room, the teacher is not to regard so much the amount of information communicated, as the amount of talent, of mental energy to be developed by the exercise. Those studies are to be chosen, and that mode of conducting recitations adopted, which will combine the most that is practically and directly useful, with what is best adapted to call into exercise *all* the powers of the mind.

Teachers and authors of text books are very liable to commit the error of cultivating the memory, and sometimes, a mere verbal memory, to the neglect of the other mental faculties. Teachers should ever bear in mind that the knowledge of mere isolated facts is of comparatively little value. Such facts are not so easily committed, or remembered, as others, nor are the mental powers so much cultivated by learning such facts. For example, the pupil is told that the earth is 8,000 miles in diameter, and 25,000 miles in circumference; that its surface contains 200,000,000 of square miles; and he may remember the facts for a short time. But his mind is not necessarily educated by learning such facts, any more than by learning the dimensions of his school-room, or the depth of a snow bank in the school-yard. If, in connexion with the earth's dimensions, he is told that the ratio of the diameter to the circumference of all circles, and consequently of globes, is nearly as 8 to 25, and that the superficial content of globes is found by multiplying the diameter by the circumference,—not only is additional and more valuable knowledge imparted, but the original facts are more easily committed to the memory, and the impression is more permanent. Still the memory is almost the only faculty which is cultivated in acquiring such knowledge. You may go farther, and teach the child how to find the superficial and solid contents of any, or all other forms; make him commit and repeat, verbatim, all the rules in Practical Geometry, and after all, do very little to educate him. Besides, these rules are very easily forgotten, and

consequently of little practical value, except so far as the memory has been improved by the exercise. Not so, however, with the study of Demonstrative Geometry; for it cannot admit of a doubt that the youth who has learned to *demonstrate intelligently* that one truth, that the superficial content of globes is found by multiplying the diameter by the circumference; or that other truth, that the square of the hypotenuse of a right angled triangle is equivalent to the squares of the two sides, has exercised his faculties more, is better educated by the process, than he who has committed to memory all the rules for mensuration that were ever published.

Again. A proper regard to the principle I am endeavoring to establish, will, I think, lead us to reject from our list of text books those geographies, (for example,) whose authors have so kindly furnished such helps to the pupil in learning his map lessons, that he is not required, not *permitted*, even, to exercise his judgment in learning the answers to the questions. I allude to the insertion of the *initial*, or *final* letter of places referred to. For example.

1. What five seas east of Asia? K., O., J., Y., C.
2. What Islands form the Empire of Japan? Jo., Nn., Se., Ku.
3. What cities on or near the Rhone? s. n. e. n.
4. What towns in Spain on the Mediterranean?

To answer the first of the above questions, the pupil must find the names of five seas east of Asia, having the initials K., O., J., Y., and C., respectively. And, having found them once, he need not recur to his map in conning over his lesson a second time, as

the initials will generally suggest the name, should he forget it. Thus what ought to be an exercise of the judgment, what should require careful study of the map, becomes merely an exercise of the memory; and in answering the question at recitation, and at reviews, he will frequently associate the answer, not with the situation of places on the map, but with the initials appended to the printed question. The same is true of the second and third questions. The fourth, however, is unlike them; the pupil must find the places, not *three* or *four*, but all there are; and if in going over his lesson a second time, a name should have been forgotten, he can recall it only by reference to the map. The above questions are taken from four different geographies in common use, and may serve as fair representatives of the books which contain them.

If I mistake not, a regard to this principle may help settle the often agitated question whether text books in Arithmetic and the higher Mathematics should contain the answers to the problems to be solved. There can, I think, be no doubt that it is not *always* best for the pupil to know the answer to the question before he has solved it; and that no one but the teacher is competent to decide what information the pupil should have in regard to the answer to his question. But if the book contains the answer, the teacher cannot withhold it, if he would. If the book does not contain it, the teacher, when assigning the lesson, or while the class are learning it, will read from the key the answers to as many questions as he knows to be best for them; in some

cases giving only an approximation to the answer, in others the numerator to the fractional part of a mixed answer, &c., withholding it, generally, where the answer can easily be proved to be right or wrong, as is true of most problems in Algebra. Beginners will need more help of this kind to encourage them in their work, than those who have made greater progress. If a class were beginning the multiplication of polynomials in Algebra, for example, I would give them the answer, in full, to several questions; to others only the *number* of terms, telling them how many have positive, and how many have negative signs—or, perchance, read the terms of the answer without reading the signs, &c. Moreover, the information thus given, will be very thankfully received by the pupils. Indeed, the whole matter may be so wisely managed, that the temptation to a clandestine use of the key, of which much complaint is made, may be very much weakened, if not wholly overcome. But I need not pursue this topic farther.

Again. Recitations should be conducted in the manner best adapted to the cultivation of all the mental powers. In recitations in Geography, for example, the drawing of maps is an exceedingly valuable exercise; but it should be done without reference to the map, except as it was studied before coming to recitation. The more important errors may be pointed out by the teacher, and the pupil may correct them by a reference to the Atlas. The figures in Geometry, and the various diagrams in Natural Philosophy, Astronomy, &c., should be required to be drawn,

from memory, on the blackboard, as a part of the recitation.

In descriptive Geography, Philosophy, History, &c., it is an excellent exercise for the teacher to dictate to the class the more important words in the lesson to be written on the slate, with a definition to be appended to each word, and to require them to write on the slate an answer to one or more questions in the lesson, under the eye of the teacher. The teacher may, after hearing the recitation, examine the slates, and return them to be corrected. Thus what is often merely an oral memoriter recitation in Geography, or History, becomes, in addition to this, an exercise in drawing, chirography, spelling, defining, punctuation and composition, for the whole class. The practised eye of the teacher will very rapidly run over the slates, and detect the more important errors.

The teacher should ever esteem it a duty of the highest importance to do what he may to invest his pupils with the *power of fixing the attention*. All else that the pupil may learn will be of little value compared with this; and if he shall succeed in cultivating this faculty, and imparting a high degree of this power, he may consider himself amply repaid for any amount of labor it may have cost him. Hence he should make the cultivation of this faculty a subject of constant study, and conduct all the exercises of the school-room in such a manner as will most conduce to this end.

It is not always easy to secure the undivided attention of the scholars in time of recitation; they will listen attentively to the remarks of the teacher, but

to listen to each other while reciting, so carefully as to notice their errors and omissions, is not so easy. I have found no mode of hearing recitations better adapted to secure the attention of the scholars, and to profit them in every respect, than the following.

The class should have all the time and assistance they need to enable them to learn the lesson assigned, so that no one shall come to the recitation unprepared, except in consequence of his own neglect. The teacher should propound the questions to the scholars, generally, not in any particular order, but promiscuously, stating the question before naming the scholar who is to recite. If any scholar does not understand the question, he will make it known before any one is called to answer. If the scholar called on does not know the question, he is considered as failing, and another is called upon to answer. As a general rule the scholar should be allowed to go through with his answer, right or wrong, without assistance or interruption by either the teacher, or one of the class. If he commits an important error, neither the teacher nor another member of the class should notice it by any outward token whatever; and the next question may be propounded, just as if the last had been answered correctly. The scholar next called on to answer, will correct the error made by the one who preceded him, if he observed it. If he does not correct it, he also is charged with the error, although he should answer his own question correctly;—and so on, each scholar being charged with as many errors as he allows to pass uncorrected; though it may be best to require no scholar to correct more than one

error. The teacher all the while remains as much as possible a silent listener, until the recitation is finished; carefully noticing all the errors. Having thus exhausted the knowledge of the class, as far as time will permit, he will remark upon any error which remains uncorrected; decide who were right, and who were wrong, among those who differed in their answers; and give such explanations and additional instruction as the case demands. By conducting the recitation in this way, a strong motive is presented to the scholar to study the lesson carefully before recitation; to depend on himself, and not on his teacher while reciting; to watch attentively the whole recitation; to discriminate between answers nearly, and those which are exactly correct; and at the close of the recitation to listen with interest to the remarks which the intelligent and faithful teacher will, if left to himself, seldom omit.

Good judgment will be needed in introducing such a mode of conducting a recitation to a class unaccustomed to it; and it would not be expedient to observe this mode strictly in hearing recitations upon all subjects, and from pupils in every stage of advancement, but I would recommend as near an approximation to it, as the circumstances will admit.

It is an excellent plan to require the pupils themselves to give illustrations or examples of the principles involved in their recitations. A case in point occurs to me.

A teacher had been speaking to a class of a principle in Astronomy, when one of the boys raised his hand, and asked if he should give an example, say-

ing that something happened the other evening which he thought would happily illustrate the principle alluded to. The teacher, after a moment's pause, replied, "No." But immediately addressing the class, said, "Who of you can think of any thing you ever saw or might see, that would illustrate the principle we have spoken of?" He waited a few moments, till three fourths of the class had raised their hands, and then called upon each to repeat the illustration he had thought of. Twenty illustrations from the teacher could not have done so much towards educating the boys of that class, as the simple exercise I have mentioned. Some of the illustrations thus furnished, will not, of course, be correct; but it will often happen that such imperfect examples are worth more to the class than correct ones would be, for the reason that they furnish occasion for remark by others in the class, and by the teacher, and in this way a better knowledge of the subject is acquired than could be had, if only such examples were presented as a teacher who thoroughly understood the subject would give.

In a word, the teacher and the community should ever remember that nothing worth possessing can be had without labor. The *parent in the nursery*, the *primary school teacher*, indeed teachers of every grade, should feel not only that the mental and moral discipline of the young is of the highest importance; but that the faculties of the mind cannot be developed but by vigorous exercise, any more than those of the body; that in the former, as well as in the latter case, the child will not acquire strength to go alone by

being always carried in the arms of the parent; that, it is not so much what a teacher or parent does for the child, that is to benefit him, but what the child is led to do for himself.

If the principle I have endeavored to establish is correct, then, again, do those mistake who suppose that a correct opinion of a teacher's merits, and of the real improvement of the scholars, can be formed by a visit of a half day at the school-room, on the day of examination or exhibition. The pupils of the most superficial teacher will often make the best appearance on these occasions. He who aims chiefly to prepare his pupils for that examination, as it is called, can, as examinations are too frequently conducted, hardly fail of succeeding in what he has undertaken. The truth is, a teacher's services can be correctly appreciated only by frequent visits to the school; nor even then, can an unpractised eye see what must be seen, in order to form a right judgment of his merits. For the fruit of the labor of the teacher who has in view the pupil's welfare for life, especially of him whose labors regard the life to come as well as the present, will not all be seen by a few casual visits. Under the care of such a teacher, a thousand good influences are in operation, whose results cannot be spread upon a sheet of paper, at the close of the term. The skilful architect who intends to rear a large and substantial structure, will spend much time and labor upon the foundation, which will be almost entirely hidden from the common eye, while the superstructure is being erected. But he who aims to exhibit large and showy results in a short

time, can devote little attention to the foundation ;—indeed he *need* not ; for the structure which he will erect is to be made of the lightest and most showy materials, and, moreover, is intended to stand but a few months, at the longest. Not so the faithful teacher, who feels that he will not have done all his duty when he shall have prepared his pupils for examination at the close of the term ; who, while he would think it a duty to gain the approbation of his employers, and secure for himself as large a place in the public esteem as may be, still considers these objects as entirely subordinate to other and higher considerations. He will not often ask himself the question, “ How shall I best prepare my pupils to pass a good examination in *this* or *that* book ? ”—but, “ How shall I best qualify them for all the duties of life as long as life shall last ? ” The one would teach them to do *this* or *that* thing well,—the other would fit them “ to act well their part ” in every emergency, whether of adverse or prosperous fortune. His grand object is to discipline their minds, to give them strength, activity, efficiency ; to cultivate the moral sentiments, that they may be useful members of society, in whatever sphere they may, in providence, be placed. Such a teacher will be careful to cultivate the heart, lest the labor bestowed on the intellect should be worse than lost ;—and he will most assiduously cultivate the intellect, that the moral power which has been developed, may produce *great* as well as *good* results. For, however valuable a cultivated mind in a healthful body may be, in his estimation, such a mind in such a body becomes immeas-

urably more valuable, when directed by correct and well established moral principles. How elevated is the rank of this teacher, compared with him who is just fitting some boys and girls for examination ! The latter might make a good superintendent of a puppet show ; but he is utterly unfit for the office of *teacher*,—one called to train immortal minds for their high destiny.

Such being the grand objects of our New England system of Common School Education, we will consider very briefly some of the conditions under which these results are most likely to be realized. How, then, can these objects be most successfully reached ?

In some of the old books which treat of cooking, the first direction for cooking a hare, is "*Catch a hare.*" So if I may be allowed to use so unworthy a comparison, in this great business of education, the first direction is, *Catch a schoolmaster.* You cannot be too careful on this point. If you fail here, no subsequent care and watchfulness can possibly repair the loss. And, having secured the services of a good teacher, my second direction is, *Show him the school-room, and then let him alone.* Make him responsible for whatever *results* you think reasonable, but leave him free to produce those results in the way which to him may seem best. If he is unable to control and educate those you commit to his care by a system of *his own* contriving, be assured he can never do it by systems of *your* contriving. And if he be a very David in the matter of system, having nothing but sling and stone, still let him go to his work in his

own way; for all the systems and contrivances you may supply him with, and require him to observe, will be to him but the armor of Saul, who was "from the shoulders upward, higher than any of the people of Israel," upon the stripling David.

By letting him alone, I do not mean, put him into the school-room and take no note of his doings. Far otherwise. Look after him and his works closely. Look for the *good* as well as the *bad*. Let all your acts be such as shall tend to increase the confidence of the pupils in his integrity. Always sustain him when he does right. Do nothing which will tend to diminish his authority. If in your opinion he errs, tell him so, honestly, frankly; give him at all times the best counsel you can;—but, remember, do not require him to follow your counsel, in regard to all the details of discipline and instruction, whether he thinks it best or not. Above all, publish not his errors and deficiencies, or what you suspect to be such, to the world, either in the form of tea-table gossip, or of school reports, or of anonymous communications in the newspapers, before you have told him of them, and have labored and waited to have them corrected. If, after patient waiting, you find him incompetent to his task, dismiss him, and be more careful in your next selection of a teacher.

But there are certain *external* arrangements which are the appropriate business of school committees; to some of which I would very briefly call your attention. Perhaps what I shall say may properly be placed under the head, *Division of Labor*.

The subject of Division of Labor occupies a very

important place in Political Economy. The difference between savage and civilized life is more owing to the influence of division of labor, than perhaps to all other things put together. The savage must be his own tailor, shoemaker, carpenter, hatter, farmer, butcher, schoolmaster, &c., &c. He is consequently poorly clad, poorly shod, poorly housed, poorly fed, poorly educated, and he continues from age to age ignorant, houseless, hungry, naked. But civilized men, by dividing these operations, one laboring at one occupation, and another at another, easily obtain a thousand comforts to which savages are utter strangers. There are those who affect to apply this principle to the subject of education; and, not content to have the *educator* simply, would employ one to teach Reading, another Grammar, another Geography, another Arithmetic, &c.; and, in order to effect such an arrangement, they would connect several teachers with the same school. To *such* a division of labor, in our common schools, there are several objections; a few of which I will mention.

It is a truth which is never to be overlooked in education, that the improvement of the pupil depends very much upon the degree of sympathy which exists between him and the teacher. The teacher may be in all respects competent to instruct, and the pupil may be naturally docile, and yet, without this condition of mind, especially on the part of the pupil, comparatively little will be effected as it regards his education. I think of no one word which will better express what I mean, than the word *confidence*; confidence in the teacher's moral rectitude; confidence

in his ability to supply all the pupil's intellectual wants; confidence that his manner of teaching is the best, though it may not always be just what the pupil would choose at the time; confidence in the superior *moral, intellectual, and physical* power of the teacher,* and in the perfect right of the teacher to exercise that power; and, therefore, a sense of obligation, on his part, to yield himself to the control of the teacher. Such a condition of mind is absolutely necessary to secure the greatest improvement of the pupil; and in proportion as this confidence is weakened, and the surrender of the pupil to the control of the teacher rendered less perfect, in the same proportion are both the teacher's efficiency, and the pupil's power to be benefited by his instructions, diminished.

Let us apply this principle to the topic under consideration. No two teachers are exactly, and in all respects, alike, either in their moral or mental character; no two are alike in their manner of imparting knowledge, or of maintaining discipline. Even when both act upon the same general principles, their *modes* of action differ, in a thousand different ways. Now, although each of these teachers may be qualified to secure the entire confidence of his pupils; although his bearing in the school-room may be wholly unexceptionable, when alone; still the pupil whose education is committed to both at the same time, cannot

* I do not say that the latter, viz., physical power, must necessarily reside in his own person, but I do say, that the pupil should feel that the teacher can at least *command* the physical power to control him, whenever it may be necessary to resort to its exercise.

but notice these different exhibitions of character. His preferences and prejudices are very soon excited; he has his likes and his dislikes, which he would not have, were he under the care of one teacher alone. The confidence so necessary to improvement is diminished, certainly divided. This must be the result, even if the teachers are clothed with equal authority, and are alike in every possible respect. But, if one should be subordinate to the other, or if they have separate and opposing interests, or are very unlike in their temperament, or if the number be increased to three, four, or more, the evil will be increased in a geometrical ratio.

Another objection to such a division of labor, is, that an education acquired under such a system, will almost inevitably be an incomplete and disjointed one. There are some things necessary to completeness and finish in even a common school education, which are not directly included in Reading, Grammar, Geography and Arithmetic; and many others that are common to them all, and therefore belong to no one of them in particular; so that these many collateral things are in danger of being overlooked. For the proverb will doubtless hold good here as elsewhere, that "what is every body's business is nobody's." The truth is, in teaching any one of these branches, all the others should be kept constantly in view. Arithmetic and Geography, Chirography and Spelling and Composition, cannot be divorced from each other.

Another objection to such a division of labor in our common schools, is, its influence upon the teachers

themselves. Any person who is fully qualified to teach any one of the branches taught in our common schools, is qualified to teach them all; for no one can be qualified to teach, whose mind has not been so disciplined as to possess a familiar acquaintance with all these branches. The ability to teach *one* thoroughly, implies a knowledge of the others; and, at the most, the teaching of them all will not present too great variety of employment.

Still, I am an advocate for a proper division of labor in teaching. We need the Primary School and the College; and we need schools of intermediate grades, and we want teachers for them. And in schools where the branches taught become numerous, different branches must be assigned to different individuals. Very few men can be proficient in the higher Mathematics, in the ancient Classics, in Astronomy, Natural Philosophy, and Chemistry, and be sufficiently familiar with the facts which modern research has brought to light, to be able to teach all these branches successfully; especially if Reading, Arithmetic, Geography, English Grammar, with all the details which they embrace, are added to them. But I *do* dissent from such a division of labor in education, as is becoming rather popular at the present day.

The best arrangement, in my opinion, for our common schools, is, to give to each teacher such a number of scholars as he is competent to instruct in all the branches of study which they ought to learn while under his care; and to hold him or her responsible for their entire education during that period.

Females should, most certainly, be employed in the education of youth, and I rejoice that so many are qualified to teach both in the school-room, and at the fireside. But, as a general rule, in our common schools, I would have neither men nor women employed, except on the condition that they be responsible for the entire government and education of the pupils while under their care. Under such an arrangement, there will be comparatively few things to distract the mind of the scholar; the teacher who heard the last recitation is always to hear the next; the pupils are constantly under the eye of one who alone is to control and instruct them. Causes of irritation, temptations to neglect duty, and excuses for such neglects; temptation to prevarication and falsehood will be very much less frequent, than where several teachers are employed in the same school. Under this arrangement, the wicked are not emboldened by the presence of numbers, and by the consequent chance of escaping detection and punishment.

But it will be objected that such an arrangement would very much increase the expense of education. And what if it should? Is the difference between a well educated and a poorly educated community to be valued at a few dollars and cents? I do not see, however, that the expense of such an arrangement would very much, if at all, exceed the expense of the present plan. As most of our school houses have been constructed of late, there is a room with desks for the accommodation of all the scholars, and there are recitation rooms besides. So that the walls that enclose a space which will now accommodate one hun-

dred pupils, would, upon the plan here proposed, accommodate with desks one hundred and thirty, to one hundred and fifty.

The expense of *teachers* would not need to be at all increased, if those now employed are competent to the task of educating those placed under their instruction.

But if assistant teachers must be employed, and under the present organization of many of our schools, they cannot be dispensed with, let them be regarded as the assistants of the principal; not the assistants of the pupils. Let the entire management of the school be left to him and them; they will not be likely to differ about the division of labor. But although they *should* differ, while the principal is held responsible for the management and education of the school, he should be at liberty to make such a use of the helps furnished him as he shall choose, and be allowed to clothe them with all the authority he thinks best. I repeat, *Authority*—for unless one has authority to command attention and obedience, he can accomplish little as a teacher; and, in proportion as his authority is limited, will his efficiency as a teacher be limited.

I think the present mode of organizing our public schools is susceptible of great improvement, especially in cities and larger towns, and also in the more populous districts of those towns which are more sparsely peopled.

The number of scholars which can be taught by one teacher, depends very much upon the number of

classes into which they must be divided. Thus a man can better teach 75 pupils whose age and attainments are so nearly alike that they can be arranged in *three* classes, than he can teach 50 whose age and attainments are so unlike, that they must be arranged in five or six classes, as is the case in most of our common schools. Take for example, a district of 300 pupils. By the present mode of organization, 150 of these would be collected into one school, of ages and attainments so diverse that they must be divided into five or six classes; all placed under the care of one male principal and two or three female assistants; the remaining 150 would be placed in three primary schools, each of the same grade, consisting of 50 scholars, and arranged in five or six classes under the care of a female teacher.

The organization which I would suggest, is the following, or something like it. I would divide these 300 children into five separate and independent schools, each under the sole management of one individual, who alone should be responsible for their education and discipline while under his care; viz.

One school consisting of 60 of the most advanced scholars, male and female, arranged in three classes under the care of a master.

One school of a lower grade under the care of a master whose salary might be 65 to 75 per cent. of that of the former.

One school of a still lower grade under the care of a female teacher.

Two others of the lowest grade in different parts of the district, to accommodate the youngest children.

In addition to the advantages before alluded to, which would result from such an organization, the following are worthy of notice.

No teacher in the city or town would be promoted to a school of a higher grade, who had not proved himself well qualified for the office. The higher schools would therefore be under the instruction of teachers of superior qualifications; and the teachers of the lower schools would have a powerful incentive to fidelity, if success in their present situation were always to be rewarded either by promotion to a higher school, or an increase of salary.

Again. The fact that the more advanced scholars would be annually or oftener promoted to a higher school, would furnish to the scholars a powerful inducement to make rapid progress in their studies. The principle of emulation would be constantly appealed to in a manner wholly unexceptionable; for the scholar has no need to excel others to get the prize, but has only to excel himself in order to acquire the qualifications demanded of those who shall be admitted to the school of the next higher grade.

Friends of education! The occasion which calls you together from year to year is one of great interest. The influence which must go out from these meetings of the Institute, will have an important bearing upon the interests of education, and upon the welfare of the nation. Upon no other interest do the prosperity and perpetuity of all that we hold sacred so much depend, as upon this one interest of education. If it is true that no man liveth for himself,

much more is it true that the American Institute of Instruction cannot live to itself. We are here to-day, to transact important business, not for ourselves, but for the rising generation, for the country, for the world.

The particular topics to which I have endeavored to call your attention, which I have barely alluded to, not discussed, are topics, which, as I think, demand at the present time the special attention of the friends of education. I feel utterly unable to do justice to a subject of so great importance, so momentous in its bearings, even though any amount of time should be allowed me. Neither have I the vanity to presume that the views I have presented are all correct; for in regard to some of them, I am aware that an honest difference of opinion exists among good and gifted minds. But if I shall have been the humble instrument of calling the attention of able minds more directly to the examination and discussion of them, I shall not have written in vain.

We all lament that the country of whose institutions we boast so much, and which are the glory, not of this nation but of the age, should be controlled, to so great a degree, by a comparatively few artful, designing men; that, from the halls of Congress all the way down to the annual meeting of a school district, if indeed the series does descend in this direction, every thing that is done, or proposed to be done, is the act of a few individuals; that the mass of men are but puppets acting as those above them pull the strings. I cannot therefore conceive of a more appropriate question for teachers, and the members of the

Institute to consider, than this. Shall the youth who are now receiving their education in the common schools of our country possess well disciplined, well balanced minds, shall they be educated to think, to investigate truth, to act intelligently, to obey the dictates of a conscience enlightened by the word of God, and by enlarged views of the moral universe in which they exist, and of the solemn responsibilities under which they act? Shall they be trained to be the mere tools of designing and selfish men, or shall they be trained for the proper performance of the duties of the sphere in which God has placed them in this world, and for those higher and nobler services to which they should aspire in the next?

LECTURE IV.

THE EDUCATION OF THE FACULTIES, AND THE PROPER EMPLOYMENT OF YOUNG CHILDREN.

BY SAMUEL J. MAY,
OF SYRACUSE, N. Y.

Who; that has any heart, can, without feelings of commiseration, look upon children from four to six years of age, sitting the greater part of three hours each half day, it may be, upon uncomfortable benches, *doing nothing*—when, at their time of life, they are instinct with activity? Such a sight used to be presented in almost every school that was not a theatre of wild disorder; and it still is too often to be seen. The only thing which it has been supposed could be done with such young children, was to keep them from doing any thing—to keep them still. How often have I beheld rows of such youngsters, looking like impersonations of weariness; or eagerly watching the eyes of teachers or monitors, that they might snatch

a little fun in the intervals of their keeper's vigilance, and so learning to be eye servants. Masters and mistresses of schools were deemed most worthy of praise, who could so control the young ones—so repress all life and animation in them, that they would not disturb the older pupils in their studies. Any appreciation of the value of the time of early childhood—any idea of an appropriate occupation, of appropriate studies for that portion of youth, seems not to have entered the minds of teachers, until since the days of Pestalozzi. Silent lips, folded hands, a motionless body, were the injunctions put upon little children in almost every school-room. Never can I forget that when I was of that number, it chanced that I was consigned for a while to one of the sterner sort of pedagogues, whose fame for discipline was spread the region round. Once each half day, I stood for the space of five minutes trembling at his knee, while I conned my lesson o'er, not knowing what it meant. And then for the rest of school-time, I was required to sit upon a bench, constructed without the least regard to the comfort of my body, to sit in silence without any thing to occupy my senses or my thoughts, excepting only the tediousness of the time as it lagged on from the commencement to the recess, and from the recess to the close of my dull confinement. One day, in my eagerness for something *to do*, I forgot my dread of the master, and having bent a pin and tied to it a thread some four feet long, I exerted myself to catch certain paper fish that I had thrown upon the floor. Not long had I enjoyed my sport, (much more profitable than idleness,) when

I heard a sharp reproof and felt a blow on my head, which, though perhaps not specially severe, I have not yet forgotten. It seemed to me then an outrage upon my nature; and has seemed so ever since, when I have recalled that incident of my school-boy days. I know the remembrance of it has added point and emphasis to the injunction I have often given to teachers, never to punish or censure a child for employing himself, unless they are sure they have given him that to do, which was adapted to interest and profit him.

But what are those exercises that are adapted to interest and profit such young children? This is a question which I know is eagerly asked by many to whom the care of such is committed. And it shall be the purpose of my lecture to answer it.

What is the work of the educator? Is it not to assist the development of the natures God has given to all the children of men? to help the unfolding of their physical, intellectual and moral powers, and aid them to become what their Creator intended them to be? Is it any thing more, is it any thing less than this? Now no mistakes can be greater, than to suppose that little is to be done towards this result, until children are old enough to make use of books; or that books are the chief instruments of the educator's work. Very much is done in the education of a child during the first eight years; vastly more than during any portion of his subsequent life. It is then that he learns the names and some of the relations of the persons, places and things which he meets with every day. It is then that the habits of observation and

reflection, or of inattention and thoughtlessness are commenced, which are to make him learned and wise, or the reverse. It is then that he acquires the careful or the careless use of his senses, the avenues through which are received the incentives to thought. It is then that he forms accurate or inaccurate, clear or indistinct notions of subjects, to the consideration of which his inquiries, and in reference to which his conduct in after life will be directed. And that person can have paid but little attention to his own mental or moral growth, who has not been made sensible of the pervading influence of the notions thus early formed. All know how much the shape, the health and vigor of a plant depends upon the care that is taken of its early growth. Not less surely is the development of a human being affected, by the attention that is or is not bestowed upon the first unfolding of his faculties.

For example, our senses being the instruments or means by which we get most of the elements of thought, is it not obvious that the correctness of our ideas must depend upon the accuracy with which our senses perceive external things? Surely if our perceptions be wrong, the reflections to which they give rise cannot be right; and the complex ideas that may be conceived in the mind, and the emotions awakened in the heart, will of course partake of the inaccuracy.* Let me give a familiar illustration of my meaning.

Two boys go out to play, when the thermometer indicates that degree of cold at which water will

* Massieu, the pupil of Abbé Sicard, said that "a sense is an idea carrier."

freeze. One of the lads has been habituated to exercise in the open air, and to daily ablution. His skin is in a healthful state. The other one has been kept from the air; confined most of the time to a warm apartment, and seldom washed, excepting it may be his hands and face. The skin therefore cannot be in perfect order. Now is it not reasonable to suppose that the organs of touch, which are diffused over the body at the surface, will in these two boys be very differently affected? The perceptions of their minds will be alike dissimilar. Their reflections and feelings therefore cannot be the same. One will be roused to action. He will feel just right for some animating game. His body and his mind will be elastic and joyous. He will bound like the roe, make the welkin ring with his merry shout, and return to the bosom of his family with a gladdened heart, ready to impart and to receive pleasure. The other boy will be too keenly affected by the contact of the air, and think it is too cold to stay out of doors. He will thrust his hands into his pockets, and curl himself up like one decrepit with age. His teeth will chatter and his whole frame tremble. Of course, very different reflections will be awakened in his mind. He will hurry back to the fireside, thinking winter a very dismal season; and will be apt to fret himself and all about him, because of the confinement from which he has not the resolution to break out.*

Now each of these boys may have been taught to repeat the same eloquent descriptions of winter; but

* Some portions of this Lecture, I wrote more than ten years ago, and published in "the Annals of Education," over the signature "Derby."

very different will be the thoughts awakened in their minds, by the same words. To the latter, the language of the poet will seem to be unmeaning extravagance. While the other will delight in these sketches of scenes, which his own eyes have often beheld—and in this utterance of sentiments and feelings, which have glowed in his own bosom.

My illustration may not be as good a one as might be found. It was the first that occurred to my mind, and it may answer to show the moral and intellectual as well as physical differences, which may result from the sense of touch, if it be in a different state of health in two individuals similarly placed. They not only apprehend very differently the literature and poetry of the seasons; but the cheerfulness of the one and fretfulness of the other are the opposite *moral* effects, produced by the same temperature, owing to the opposite sensations caused by the contact of the air. I am aware this illustration is more applicable to parents and nurses than to school teachers; but all who have the care of children for an hour, should have regard to the demands of their physical being.

The other senses are greatly affected, though not perhaps so much as is the touch, by the general health and vigor of the body. But the number, variety and correctness of their communications to the mind, depend more upon the particular discipline they have each received, and to this the school teacher can and ought to pay attention.

A perfect infant is undoubtedly born with all the senses, which are at any time possessed by a man. But each of them is to be developed. Necessity awa-

kens, exercises, and therefore unfolds them to a certain extent. For as all our senses are necessary to our comfortable existence in the present state of our being, they will soon be affected more or less by the objects with which we are perpetually surrounded, and to the perception of which they are adapted. Whether we take any pains with them or not, the touch, the taste, smell, sight and hearing of a child will be exercised. But who can doubt, that the exercise of these senses may be so directed and regulated by a judicious friend, as to ensure a much more complete development of them than they can otherwise attain? And who does not know, that they are each of them susceptible of a far higher measure of improvement than they commonly receive?

How exquisite, for example, does the touch of the blind man become, whose loss of sight compels him to seek a substitute in this other sense; or the touch of those who have been long employed in some of the more delicate mechanic arts. How far-stretching, on the other hand, is the sight of men who are occupied often in watching for very distant objects. Again, the Indian, or the practised hunter in our western wilds, can follow his game through the pathless wilderness, guided merely by the little twigs that were broken, or the leaves that were turned aside by the fugitive, who, to other eyes than his, has left no trace behind.

So too, how delicate are the perceptions of an ear, which has been accustomed to dwell upon the musical properties and relations of sound. A person, whose hearing has been so disciplined, will measure

time with the accuracy of a chronometer, and detect the slightest imperfection of tone. Equally discriminating may the hearing become in persons, who, living in the midst of confused noises, have need to fix their attention upon particular sounds. In a factory, where we should be so deafened by the whirl and buzz that we could not hear ourselves speak, those who are accustomed to the din, learn so to distinguish between the noise of the machinery and the human voice, that they can converse together with ease and in their natural tones. The same thing is witnessed when standing amidst the roar of a cataract. Strangers to the scene are utterly unable to hear each other's exclamations of wonder and admiration, while those who dwell upon the spot can easily communicate their thoughts without raising their voices much above their ordinary pitch.

Thus we see that necessity, and the influence of adventitious circumstances, develop a power in the senses of some men, which we should not suppose possible to be acquired. Now although we may not thence infer that the senses of persons in general could be made to attain such perfection without the urgency of similar circumstances, yet who can doubt that the senses of all persons might be improved by proper exercise, to a much higher degree than they usually are? When, therefore, we contrast what might be done with what is done for the development of these avenues of thought, knowledge and sentiment, how can we avoid the conclusion, that the very general neglect of them must have injurious effects upon the intellectual perceptions of men, and thence upon their

moral sentiments, feelings and principles. How such effects can be produced, will need some further illustration. I will attempt to give it in respect to the senses of sight and hearing.

First, of sight. That the power of this sense is very much greater in some individuals and classes of men than in others, you all have doubtless remarked. And have you not also observed the consequences? Those persons, who have been long accustomed either by the necessity of their situation, the example of those about them, or the judicious care of parents and teachers, to observe attentively the relations of parts, the symmetry of forms, or the shades of color, have eyes that are perpetually soliciting their minds to notice some beautiful or grand perceptions. Wherever they turn, they espy some new and therefore curious arrangement of the elements of shape; some striking combination of light and shade; or some delicious peculiarity of coloring. The multiplicity and variety of their perceptions must and do increase the number of their thoughts, or give to their thoughts greater compass and definiteness. Such persons are likely to become poets, or painters, or sculptors, or architects. At any rate, they will appreciate and enjoy the productions of others who may have devoted themselves to these delightful arts. And, think you, will not such persons be most readily awakened to descry and adore the power, the skill and the beneficence of the Great Architect, who reared the stupendous fabric of the Universe, who devised the infinite variety of forms which diversify creation, and whose pencil has so profusely decked his every work with myriads of

mingling dyes, resulting all from a few parent colors? To an unpractised eye, the beauties and wonders of creation are all lost. The surface of the earth is a blank, or at best, but a confused and misty page. Such an eye passes over this scene of things and makes no communication to the mind, that will awaken thought, much less enkindle the spirit of devout adoration, and fill the soul with love of Him, "whose universal love smiles every where."

The effects which may flow from the due cultivation of the sense of hearing are not less apparent, and certainly they are not less important to our intellectual and moral being. If it be true, as we are told it is by those who have been engaged in teaching both the deaf and the blind, that the absence of hearing is even a more formidable impediment to the communication of knowledge than that of sight, we must infer that all imperfections of the organ of hearing itself, or in the manner of using it, must correspondingly lessen the accuracy of the knowledge we receive through that organ. The meaning of language very often is conveyed not so much by the words themselves, as by the tones of voice in which the words are uttered. If therefore the hearing be indistinct, or there be no habit formed of careful attention to the inflections of sound, the impressions received from what we hear must often be inaccurate. Our speech, too, will be far less agreeable, and be inefficient, even if it be not positively inarticulate. We owe it to others, no less than to ourselves, then, to cultivate the powers of the voice—the common instrument that God has given us for the interchange of thought, sentiment and feel-

ing, which, though so common, is the most perfect of all instruments for the transmission of sound. Yet how deplorably is it neglected, how shamefully is it misused. It can be fully developed and made what it is capable of being, only through the influence of the ear. If this organ be neglected, the voice must needs be imperfect. And the voices of many persons are through life imperfect, disagreeable, because they were not carefully trained in early childhood to articulate distinctly, much less to utter *musical* sounds. The opinion is confidently expressed by those who are best qualified to decide the matter, that nearly all children might be taught to sing, if proper attention were paid early enough to the use they make of their ears and their organs of sound. The careful training of these should be considered an indispensable part of a school teacher's, as well as a parent's duty; and the exercises by which this training may be effectual, are various and very enlivening.

But in urging the great importance of this branch of education upon those parents and school officers, who were themselves allowed to neglect it, we labor under this disadvantage, that we have no means of making them sensible how much they have lost by that neglect. We cannot by verbal description convey any idea of grateful harmony, delicious melody, or any other of the charms of music; because musical sounds so far transcend the articulate ones. How extravagant to one whose ear is uncultivated, must seem the extasy of the amateur of music.

“ Music! O how faint, how weak
Language fades before thy spell!
Why should feeling ever *speak*,
When thou can'st *breathe her soul* so well.”

This exclamation must be wholly unintelligible to one whose ear has been so much neglected that he perceives not the significancy of any sounds that are not articulated. How little can such a one enter into the spirit of the Hebrew Psalmist, when he tells of the vallies and the hills *singing* for joy in the wisdom and goodness of their Creator! What pleasing thoughts can be awakened in the mind of him whose ear is deaf to harmony, when he reads of the heavenly choir singing praises to the Most High—of the host of the redeemed with golden harps, and voices all in sweet accord, chanting their hallelujahs—of the “angels who, with songs and choral symphonies, day without night circle his throne rejoicing.”

I may be extravagant in my estimate of the importance of the culture of the eye and the ear, but so it is, that while I have been reading the writings of the Hebrew Prophets, and of those other gifted bards who communed so intently with nature and with nature's God, it has seemed to me impossible that any one could enter fully into all the tenderness, beauty, and sublimity of their language, or receive into his heart all its peculiarity of meaning, unless his own eye has been used to trace the skill of that hand which framed and fashioned every thing that is, and to descry the delicacy of that pencil which has painted all the flowers of the field; nor unless his own ear has learnt to perceive the melody and harmony of sounds.

In like manner might be shown the losses which the soul sustains, and other evil effects which flow from the very general neglect of the other senses. But I have not time for further detail.

The careful cultivation of the senses, the development of these and the other faculties of children, especially their moral senses and affections, is then obvious by the work all persons should attempt, who would be wise educators. If they rightly understood this—were alive to its importance, and were at all inventive, little time would hang heavily with them, or their children, at home or at school. Numerous and very varied are the exercises of the senses, and of those faculties of the mind which are called into action by them. On this subject invaluable hints have been given us by the teachers of the deaf and of the blind—hints of which parents generally, and the teachers of our primary schools, should avail themselves much more than they yet have done. It is not so important that children should receive from teachers any given amount of information, as that they should be taught how to learn any thing, that may be within the scope of their observation, and the reach of their faculties. Nor is it wise to fix, or try to fix, their attention upon the records of what others have seen and thought, so soon as upon the things, which they may, if they will, perceive, and about which they may themselves be led to think. The arts of reading and writing should be taught incidentally—as subsidiary to the operations of the mind, and not as of primary importance. They may thus be introduced very early, and taught very naturally, for their uses

will be from the first apprehended—and the acquisition of them will be agreeable.

Miss Elizabeth Hamilton's "Questions to Lead Children to Think," might be very useful in suggesting to parents and teachers some of the exercises I am so earnest to recommend. Miss Mayo's "Lessons on Objects," is a still better book.* But Mr. Charles Knight's "Exercises for the Improvement of the Senses," published in England under the superintendence of the Society for the Diffusion of Useful Knowledge, is far the best of any thing of the kind I yet have seen, and I wish it might be immediately republished in this country. "Salyman's Exercises for the Senses," I have seen highly commended; as also Dr. Akerley's "Exercises for the Deaf and Dumb," and have no doubt they both are valuable. I would that all these books could be placed within the reach of parents and teachers,—or still more, that some one, aided by these, would prepare a still more complete manual on this most important part of an educator's work. The preparation of such a manual would be worthy the time and skill of Mr. Gallaudet, or Dr. Howe.†

Were there time, I would give examples of the exercises of observation, perception, reflection, and the

* Dr. Alcott's "Exercises on the Slate and Blackboard," is also a useful manual.

† Since the meeting of the Institute, I have received encouragement from that most judicious, indefatigable friend of education, Henry Barnard, Esq., that "Knight's Exercises for the Senses," with such additions as it may be thought advisable to make, shall be published as soon as practicable. I therefore take this opportunity to advertise the work, and commend it to parents and teachers, and all who have the care of young children.

moral sense, which I am commending. But I will now only say, that whenever and wherever a parent or teacher is leading a child to observe carefully any object, (that is, or may be placed before him,) to perceive its distinctive parts or generalities, to reflect upon its relations, uses and abuses, and to feel the admiration and gratitude, and desire to be useful, which are naturally inspired by the evidence of wise design and benevolent intention,—that parent or that teacher is doing the work of an educator, whether the object of study be the resplendent orb of day, the towering mountain, the majestic river, the lofty tree; or a farthing candle, a handful of earth, a drop of water, a leaf, or blade of grass, a nail, a chip, or paring of a horse's hoof. Each of these is worthy of observation and reflection; and in the hands of one, who rightly appreciates the work of an educator, may give occasion for the profitable exercise of many of the faculties and affections of a child. Now, so soon as the teacher has led his pupils to form habits of attentive observation, discriminating perception, and careful reflection, so soon, and not before, his chief work as an educator is well done. For that process alone can be justly considered a true education, which tends to develop the individual being; which leads the individual to use with facility and accuracy the organs of his own body, the powers of his own mind, the affections of his own heart—i. e. to unfold himself, to do and to become what God has made him capable of being and doing, to survey the physical, mental and moral world from his own position, (which no other being in the universe precisely occupies,) to

avail himself of his own peculiar opportunities for the acquisition of knowledge, rightly to appreciate the relations which he individually sustains, and fulfil well the duties which devolve upon himself. Such is not the tendency of the modes of instruction, which were universal, and still are common. These modes do not lead children to *observe*, so much as to learn what observations others have made, nor to *think*, so much as to repeat what others have thought. They do not lead them to collect facts, weigh evidence, reason and decide, but to submit to the reasonings and decisions of others. Mind, consequently, is but the repetition of mind. The many are imbecile copyists of the few. Only now and then, here and there, one makes an original survey, although every individual is in a position, from which he might examine some portion of the orb of truth that no other finite mind can see. But the young are not generally taught to seek after truth by and of themselves, so much as to adopt the knowledge of others, and this often with an implicit faith, which is enfeebling to the mind. Language, either the language of books or of oral instruction, is the means by which ideas are, for the most part, suggested to children. Their ideas therefore are necessarily very vague, if not otherwise inaccurate; for language is at best an imperfect medium for the communication of the truths of natural science. It is impossible to gather, from the best *description* that ever was given, the same complete idea, which is received by the mind, when the thing described is submitted to its own observation. No words, however well adapted, well arranged, are,

strictly speaking, the truth. They can be at best only the verbal representative of some one's idea of the truth. In the common methods of instruction, therefore, children are not fed upon those aliments, which the Heavenly Father has provided in exhaustless abundance every where; but upon such admixtures of intellectual food as human ingenuity has prepared. Consequently they are confined in their range and stunted in their growth, and thus go through life under the deplorable mistake that books are the chief sources of knowledge, when all the while the volumes of nature, of providence, of man, lie open unread before them. "Eyes have they, but they see not—ears have they, but they hear not; neither do they understand." Of course, therefore, there are few original inquirers. Little, very little of the field of science, moral, mental, or even physical, has yet been explored. Narrow paths are seen here and there, but on either side dense forests stand, which the eye of man has never penetrated. Those who have guided our race to the discovery of what is known, deserve our gratitude and admiration. But the results of their intellectual activity suggest the thought of the multitude of minds, that ever have been, and still are, dormant or inert. If the children of men generally, were habituated, as all should be, to use their own senses, and reflect upon their own perceptions, how rapidly would the bounds of science be extended on every side. Where there has been one, there would have been thousands of accurate observers of the works of creation, the ways of Providence, and the manners of men. And many who now look about them "with

brute, unconscious gaze," would be making observations with intelligent eye, and ascertaining important facts, which might lead them or others to invaluable discoveries in physical, metaphysical or moral science.

The study of nature, then, I would urge, as that to which children should first be put. In the prosecution of this study, continual employment might be found for all their time, exercises adapted to develop all their faculties, and variety enough to ensure ever reviving engagedness. Of course I mean not that they should be put to the study of any treatises on Natural Science, for children should be entered upon this pursuit long before they can use a book with facility. The volume they should be taught to read, before all others, is that which is written by God's own finger—beginning of course with its most obvious parts, and going inward to the more recondite, as they are able to bear. There is, if I may call it so, an alphabet of Creation, which should first be learnt by them,—an alphabet far more intelligible than the alphabet men have invented to express their thoughts—Form, Number, Weight, Length, Breadth, Height, Quantity, Proportion, Order, Light, Shade, Color, Hardness, Softness, Roughness, Smoothness, Sweetness, Sourness, Bitterness, Silence, Sound, Loudness, Lowness, Time, Swiftness, Slowness, Tune, Melody, Harmony.

These may not be all the letters of the Creator's Physical Alphabet—nor may these be all distinguishable from each other. I wish merely to suggest these, and such as these, as subjects of observation and thought, to which children's minds should be

carefully directed from the beginning ; which may be done with the happiest effects, before they are taught the alphabet of human language. Their own observations and reflections will, in due time, awaken an eager curiosity to know what others have seen and thought upon the same subjects. And then will be the time to introduce them to books of science. For they will then be prepared to appreciate the use, and even feel the need of the technical terms, which philosophers have devised, in order that they might arrange what they had gathered, and communicate to each other, and their disciples, the results of their researches.

I mean not to disparage books. I should hardly dare to restrain the multiplication of any but such as are immoral. Those that contain the records of the discoveries made in any department of science are invaluable. Those, which give us disquisitions upon any points in doubt among the thinking, may be of use to quicken the spirit of inquiry, or direct its aim. But books are not the primary sources of knowledge ; and children should never be led to trust implicitly to them. We should ever deem it more important to awaken a child to his own observations and reflections, than to impart to him the verbal knowledge of what others have seen and thought. It is not the possession of words,—though they be the words of the wisest of men,—that shall make the learner wise. He must have come to perceive the truth in the exercise of his own faculties, ere he can know its beauty and feel its power. Our senses, and powers of reflection upon what we receive through

them, are the means by which alone we can learn even the existence and character of God, and hold communion with his spirit. Think not your pupil has learned there is a God, because you have told him so until he can repeat your words. The most conclusive argument for the existence of Deity, the most touching description of his character, would be lost upon a wooden or a marble man. It is because your pupil has faculties by which he may discover the being and perfections of that One, who created or who upholds all else, that you have hope he will ever learn this primal truth. Why then should not the child be led from the beginning to exercise these faculties? If you would have him know God, you must let him feel after him and find him. His first essays may not result in the truth as it appears to your mind, but his subsequent efforts shall correct his mistakes. The multitude of his observations will enlarge his range of thought, and lead him at last to perceive and gratefully own that,

“There is One—Parent of good—Almighty!
To us invisible, or dimly seen
In these his lowest works; yet these declare
His goodness beyond thought, and power divine.”

Beyond thought, does the poet say, and truly? Oh, then, how much beyond expression! Why, therefore, should we be content to feed our children's souls upon expressions, words—the faint, imperfect signs of man's poor, dim conceptions of the true, the good, the beautiful—seeing that they are surrounded with things which God has made, and made cognizable by

their senses—things bearing on each and every part the impress of himself? While, too, they have his Holy Spirit within themselves, ever proffering communications of his mind and will.

If children are not led to study this volume of nature attentively, all subsequent attainments, of what may be found in other books, will give them but superficial knowledge. And if they are led to observe carefully, that which is to be seen in whatever hath being and form—if they are led to consider attentively what passes within themselves, the emotions, feelings, thoughts, purposes, motives, that prompt and control your own actions—and the effects produced upon fellow beings by what they say and do—they will know much of the material and of the spiritual world, even though they may never open any other volume.

If the course I have indicated, be the true one to be pursued with children, in reference to the acquisition of the highest truth, God and his attributes, surely it is applicable to the attainment of science on all other subjects. And I know not where we may claim for children, that they shall be allowed and assisted to pursue of themselves the knowledge of God, and of all other truth—I know not where we may assert and maintain their right to see with their own eyes, hear with their own ears, and understand with their own hearts—I know not in what place we may do this with so much pertinence, as here, in Plymouth, the spot consecrated to the memory of those noble men and women, who left all the elegances, conveniences, ay, comforts of life, in the old world, and came to this then howling wilderness, deeming

life itself of little value where they were not permitted to exercise freely their own rational and moral powers. For, to little purpose is this liberty accorded to men, if they are not disposed, if they feel under no obligation, if they do not know how, to use this liberty aright.

LECTURE V.

THE OBLIGATION OF TOWNS TO ELEVATE THE CHARACTER OF OUR COMMON SCHOOLS.

BY LUTHER B. LINCOLN,
OF HINGHAM, MS.

Some years have elapsed, gentlemen of the Institute, since I had the pleasure of interchanging thoughts with you on the great subject of American Education. During this period, you have been executing, I trust, a good work for truth and humanity, and will now permit me to tender my sympathy and congratulation.

The topic for present consideration, "The Elevation of our Common Schools," suggests four prominent sources of influence; the *Church*, the *home*, the *town*, as representing society, and the *school-room*. I would not insist on this as the natural order in point of influence, but as we are standing on the ground of the Pilgrim Fathers, I am happy to pay this deference of priority.

Of the Church and the home, I need not speak; they want not my advocacy. The Pilgrim's altar—

it was "part and parcel" of the Pilgrim's life; and before that vital, that sustaining, and, I believe, our nation's only sustaining principle shall cease, before the altar shall fail to draw around it the most beautiful, though simple homage of the outward, and still more, to cluster under its wing the tender interests of our nature,—ere this, may my country lose her name among the nations. Indeed, the maintenance of this great principle seems to me the only superior title, by which, in the sight of Eternal Justice, we can claim this country. Without it, I see not why the sire of Pocahontas, or the Monarch of Mount Hope, has not as good a right to represent the American citizen, as Miles Standish, or George Washington. Speak not of purchase; beads and blankets, iron spoons and tobacco, gold and silver, could never compensate the olden proprietor. The Great Spirit, only, and not one of His simple-hearted children, could give the title. No; it was for truth and God, the pilgrim came, and for nothing less, could he, to the exclusion of the native possessor, appropriate the soil on which we stand.

And what of Home? I come not to plead *its* cause. If there be any thing sacred to a New England,—to a human heart, any thing which baffles eulogy, of which, like the deep emotions, soul speaks with soul, when words are not, yea,

"Uttered not, though comprehended,"

it is the genuine, Philadelphia spirit of the fireside. If there be any thing which really thrills the bosom, it is the melody of "Sweet Home."

But sterner conflicts press to view,
For heart, and soul, and purpose true.

In the remarks which I had the honor of presenting the Institute, a few years since, at Springfield, on the subject there assigned, "The best means of cultivating a Classic Taste in our Common Schools," I considered some of the influences which a healthful school-room may call to its aid, independently, to a good degree, of any patronage beyond its own jurisdiction. I took the liberty of considering the term classic, in the sense of pure or refined, in distinction from the technical use of the word. It was afterward suggested to me by a lover of classic lore, that it was, probably, the intention of the Institute, that I should advocate the introduction of the Dead Languages into our common schools. I have not received, however, any official expression that such was the wish, and must believe that my friend's strongest argument was furnished by his own enchantment, drawn from the Homeric and Maronian songs. Indeed, that was the only sense in which I could, conscientiously, treat the word. I did not then think, neither do I now, that it would conduce to the health or legitimate object of our common schools to make such an innovation. And as little faith have I, that, if not otherwise objectionable, it would be possible to introduce those languages, without rendering them in truth "beggarly elements." The cry of famine and nakedness would be heard, and the dear Muses would weep, I fear, as they have seldom wept before. Not more graphic than true, was Walter Scott, when, with the pen of "Old Mortality," expressing his sym-

pathy with the labors of the school-master, he says :
“ Even the flowers of classic genius, with which his solitary fancy is most gratified, have been rendered degraded, in his imagination, by their connection with tears, with errors and with punishments ; so that the Eclogues of Virgil, and Odes of Horace, are each inseparably allied in association with the sullen figure and monotonous recitation of some blubbering school-boy.” I cannot say that such has been my experience, and trust, gentlemen, that it has not been yours. I am willing even to concede, that Old Mortality's school-master had not a felicitous set of pupils ; but, would not this be the wailing note, if such an introduction were to be made into our common school system ? Rather than witness this innovation, I should choose to see every Academy and High School in our land abandoned, and those pupils, who wish to pursue a more liberal course, to prepare for the University, or to study the classics for any other purpose, resorting, as in days of yore, to the pastor of the village, or some competent person. There seems, then, but one of the four topics remaining, and I am, therefore, happy to have my subject, to-day, thus limited :
“ *The Obligation of Towns to Elevate the Character of their Common Schools.*” For, although the Directors observe, “ we would not confine you to this,” yet the fact of their having suggested it, authorizes me to suppose their preference for its consideration. I am the more happy, also, to do this, because I believe that, at this moment, the cause of popular education in our country, needs the generous protection, and true-hearted, life-inspiring sympathy of the public,

more than good books, or good school-houses, or even good teachers.

And here, fellow citizens, permit me to remark, that I feel at liberty to assume, as unquestionable, certain fundamental principles of our nature, notwithstanding that these truths may have been, practically or theoretically, denied; for example, that man is a social being, and may be half re-created by social influences; that the man is formed out of the child, and, consequently, that this is an important element in the child's organization; and, therefore, to develop his capacities, and render them subservient to usefulness and virtue, this law of God must be recognized.

Again, that the human spirit, so soon as it opens to the perception of truth and beauty, is irresistibly moved to admire these divine traits, whether seen in the gambols of the child, or in the graver actions of manhood. Theological dogmas and speculations, which, like the olden Gentiles, are doomed, as they in justice ought to be, to tread the "outer court," and not to quench the incense of the "inner temple," these can neither weaken nor strengthen this eternal law of our being. Every bosom feels it to be God's inspiration, and the fallen angel feels it as truly as the spirit of a Gabriel.

And another truth, which, though perhaps not always received, yet would seem to be one of the most sacred and manifest laws of the spirit's life: that the soul has a heart as well as the body; that the pulsations of this spiritual organ dispense the life-blood to the mental system, and that through this channel the

intellect must receive its vitality, its health, and perfect growth. Rob the body of its fountain of nourishment, and it turns to ashes; deprive the mind of its central power, and a deathly chill, a freezing gloom creeps over the intellect. This principle alone will explain some of the most acknowledged laws of psychology. Why, for instance, does the sympathy of the affections impart to memory not only a charm, but a magic power? Why is it so easy to remember what we love? Why does the vision of

“The old oaken bucket”—

so often visit the soul, while many a scene of splendor is given to oblivion. This truth I saw, the other day, happily generalized, by a lady, in her little volume, entitled “Studies in Religion.” It was one amid many gems of thought. “Our nature is a garment, woven without seam throughout, and which cannot be parted without sacrilege. To be just to a part, we must be just to the whole.”

And another truth, oft repeated and oft forgotten, but which every system of school discipline must recognize, that to *educate* a child means, not less practically than etymologically, to *lead him forth*—to lead him forth, body and spirit—to lead him forth into his Father's creation, to make him a workman in his Father's vineyard, an admirer of his Father's architecture, and a worshipper in his Father's temple.

To these I would add, that being professedly a Christian people, I have a right to assume, that we believe in the truth of Christianity; that we intend,

at least, to love it, and take it for our guide, and that, notwithstanding our communities do not practice it, as its Founder lived it, yet that we do believe the precepts of Jesus are the most perfect revelation of the Divine Mind, and the most indestructible basis of mental, as well as social progress. Consequently, every one who advocates reform, has a right to demand that the community shall come up and stand with him on the platform of Christian truth.

With these leading principles, we proceed to a brief and imperfect consideration of the subject.

First, although it is, by no means, the most important point we have to notice, I would say a few words of the studies pursued in the common schools of our land. The authority, in this case, being vested exclusively in the respective towns, they, of course, must be responsible. And here, fellow citizens, it seems to me, that we have too often reversed that law of Nature, written not less plainly over the face of creation than by the Apostolic pen: "First, that which is *natural*, and afterward that which is spiritual." Obedience to this law ought to be observed, both because it is most easy and most grateful to the young mind. How much earlier (and I particularize for illustration,) can the architecture of a plant be scanned, nay, almost the mechanism of the universe, than the technology of Grammar? that difficult subject, of which Horne Tooke supposed, I must think, that he was discoursing to the somewhat matured mind, and not to the infant intellect. The introductory sentence, indeed, of most works on this

complicated subject, proposing to communicate the power of "speaking and writing our language with propriety," seems very intelligible and practical; but after passing the gateway, the young spirit too often seeks in vain for the beautiful temple, on the avenue to which it had supposed itself to have entered. Alas! I fear, that beyond, it finds, if not a desert, what seems to it an intricate forest, with [so much underbrush, that the little feet are tripped, the understanding perplexed, the ardor quenched. And thus it must ever be. Technical grammar, except in a few cases of almost precocious intellect, must be a "dead letter." Something more inviting, more congenial, is wanted. We are reminded (I mean in its influence on the young spirit, as recollected from days of yore,) of the Westminster Catechism, the answer to whose introductory question is one of the grandest truths ever penned: "The chief end of man is to glorify God, and enjoy Him forever." But you are soon introduced into a sea of speculation, without anchor, compass, or sounding-line; where, if a fisherman after truth, it will cost you as much expenditure of mental power to find it, as it did of perishable lucre to a certain nation, to conduct its late sublime work—the investigation of the quagmires of Florida.

And can it be otherwise with any branch of the character of that mentioned? I would not be understood to speak of what is quite different from technical grammar, the simple, oral instructions of the teacher, together with that practical exercise in language, the construction of easy sentences, which I believe may, very early, be introduced to the young

mind, but of the philosophy of language. We believe, then, that its banishment from our young seminaries, with comparatively few exceptions, would tend to improve, and, therefore, elevate their character. We are assured, that the time may be spent more pleasantly and more profitably. Instead of this, we would, in obedience to Nature's law, introduce to the young mind, the very young mind, and that universally, the simplest forms of natural science, an easy communion with the beauties of creation, and its most obvious and intelligible principles, together with the exercise of Drawing, to be practised by every hand. The imitation of form, color, and proportion—the copying of Nature's harmonies.

Remarks under this head might be extended, but I forbear. I must be forgiven, however, if I first sympathize with those tender and true lines of Byron, written in one of his blessed moments, after visiting his olden residence, Newstead Abbey, addressed to his sister, and alluding to an experience in that mournfully bright existence, which makes you feel that his soul, mid all its faults and follies, may enjoy, at least, the immortality of a brother's love.

“I feel almost, at times, as I have felt,
In happy childhood ; trees, and flowers, and brooks,
Which do remember me of where I dwelt,
Ere my young mind was sacrificed to books,
Come as of yore upon me, and can melt
My heart with recognition of their looks ;
And even at moments I would think I see
Some living things I love—but none like thee.”

Again, of the time spent in the school-room. And here, fellow citizens, it seems to me that our common

school system is in error ; in violation not more of natural law, than of the most eminent judgment and experience. Suppose the following questions addressed to the physiologists of our country : " Is it natural for pupils, of the age of our common scholars, when in attendance during the whole of the year, to spend more than four hours, at farthest, daily, in the school-room ? and might they not, in that time, as a general thing, effect all which they now accomplish, and that, too, in a more healthful and active state of mind, in the formation of more vigorous habits of thought and attention ? " The answers to these questions would harmonize, I fully believe, with my own convictions. Indeed, I have little doubt, that the time is coming, nay is not far distant, when we shall look back upon some of our scholastic habits, with as much surprise, and regard them as positive violation of the laws of mental and physical health, as we now do on the once merciful custom of surrounding the sick bed with curtains, to wall in the tempered air, or to wall out the oxygen of heaven. It seems to me a subject of much interest, demanding the serious consideration of the public ; since I do not believe, if it be viewed in no other light, that half the time of a child, any more than that of an adult is to be spent in a negative, or less than negative existence.

Our questions will be understood to refer to those common schools kept during the year, and not to those winter, or even summer schools, which, though in session only ten or twelve weeks, are among the most profitable in our land ; which are, generally,

sufficient for our towns, and from which, since the landing of the pilgrims, have sprung not a few of the most efficient, useful, and intelligent members of society. These, as we know, (and the remark applies to our higher seminaries, some private schools, &c.,) are attended by pupils, so able from age, and so well prepared by the physical labors of the other seasons, that by many of them quite all the six hours, nay, more, are spent in vigorous mental exercise.

Were I to express my sentiments briefly, on this subject, and speak plainly, in the language of sincere conviction, but not needless criticism, I should say, that under our present school system, half the time of our children is squandered, or spent in that listless, sluggish state, which is not calculated to give an indelible impress to the truths which are brought before them, or prepare the mental powers for future activity and usefulness.

Besides, when a pupil is required to spend six hours daily in the school-room, the heart of the time between sunrise and sunset, it is thought, must be given up to him. And so, indeed, it must be; and many a hard-working parent must add to a toil, already sufficient, that the child's attendance at school may not be curtailed. Whereas half the day, now nominally appropriated to study, might be well spent in some domestic employment, or in free play, which is far better than the hypocrisy of study.

There may be many exceptions to these remarks, but I believe in their general application. And what, indeed, fellow citizens, do you think would be the influence on the character of a school, whose teacher

was permitted to do, what many an instructor ought to do, and what multitudes would be glad to do, if time were allowed them,—spend two or three hours daily, not in dozing, or even lolling in the study, like an exhausted man, but as a conscientious teacher would then feel bound to do, and as is done in the other professions, in a generous preparation for future labor? in transcribing truth from books into his own soul, or in devising “ways and means” of exhibiting truth in any shape, which should be found inviting in the school-room; and thus presenting it to the pupil in the form of oral instruction, and living communion.

In connection with this may be mentioned an error, which some towns commit, by being exceedingly parsimonious in the relaxation allowed to teachers. I pity instructors thus situated. It seems to me a serious and unreasonable discouragement, that some teachers can claim but fifteen or twenty days' vacation in a year, when some of the best, and deservedly most popular schools in our country, take from ninety to a hundred—a period by no means too long. I do not know to how many towns this remark applies, but the fact exists, I believe, and one instance deserves comment. Such a limitation seems to me as impolitic as ungenerous. It is certainly impolitic, since I shall be very much mistaken, if it is not found to be a general fact, that where there is most liberality on the part of towns and committees, there, other things being equal, will be the greatest punctuality and fidelity, on the part of pupils, to say nothing of the influence on the mind of the teacher. *Less time,*

then, and *more labor—more real mental action—*would be our motto; conformity to which, would tend, not a little, I think, to elevate the character of our common schools.

Since writing the above, I have heard it suggested by an eminent instructor, that each town ought to be furnished with a good set of books, in the various departments of science and literature, for the benefit of its public teachers. I am pleased with the suggestion, but would supplicate for one other gift in addition,—*time to study the works* of such a library—which I do not believe the public teachers of our land have, under our present school arrangement, after deducting the hours which nature demands for physical exercise, and feeling and reason require for social and personal duties.

But we must leave this for the consideration of a topic scarce second to any connected with our educational system,—the *discipline* of the school-room—a subject, which has too severely “tried men’s souls,” not to demand a serious notice.

If two school-rooms were presented us, in all other respects alike, if such a thing were possible, in one of which physical force was a prominent agent, and in the other was never resorted to, we should not hesitate in which of these we would place an object that we loved. Neither should we hesitate to which we would assign the most elevated character. I take it for granted then, that the question is not whether corporeal punishment is, in itself, an evil more trying to the soul of a feeling teacher than to the body of his pupil, but whether the desired object can be ef-

fects without it. My limits will not allow me to discuss this question with any degree of fulness, and I must content myself with the expression of a few feelings, rather than arguments.

Perhaps on this subject, as on that of war, it will be said, that no experiment has been made large enough to satisfy the community. But, certainly, it cannot be said, with truth, that the experiment has proved a failure, any more than that the attempt to practise as well as profess Christianity, and take a high, independent, anti-belligerent stand, as a Christian people, has proved a failure. Such a grand experiment has never been made. When our country is converted, then we shall see whether peace is practicable.

There is something so beautiful in the office of the dispenser of truth, that physical force seems utterly inconsistent with such a relation. Say what we will of its necessity, to a feeling and reflecting mind it savors not of the manly and refined. It destroys necessarily, for the time being, the mutual harmonies of the school-room, and prostrates moral power before its meaner image. What a picture, too, does it delineate for the mind of the pupil in time to come, yea, for his perpetual contemplation; since, do what we will, the vision of the moment spent in that doleful occupation, is not to be effaced. A bond of sympathy, to a good degree, may be again formed between teacher and pupil, but that most perfect cord has been broken, and can never again be united; the relation has been violated, and can never be fully reëstablished.

There is no doubt that physical force is often a very expeditious way of apparently settling a difficulty, as it might be a quick way of silencing a man, for the moment, who has insulted you, if your principles would allow you to knock him down; but it would be the commencement of a mutually wretched state of feeling, which no repentance could fully obliterate.

I am aware, for I know from experience, that moral influence seems, at times, comparatively slow in its operation; that there are spirits, which for a period, are not, apparently, daunted by any thing not calculated outwardly to intimidate. But this, we believe, is not an enduring state of feeling, and can not well be maintained. I am not prepared to assert that any mode of discipline, the kindest, the firmest, the best, which can be devised, will always effect the desired object; will lead every young mind to cast away its reckless habits, and march "upward and onward." The all-beautiful Spirit of God does not, in any given time, to human vision, thus effectually operate on every sin-stricken, yet beloved object. But I do believe, as I believe in immortality, that when the evil promptings of a young mind cannot be checked, its violent impulses quelled, its impure desires quenched, its sluggishness quickened, its better nature animated by moral training, this object cannot be permanently effected by any more violent means. Having been brought into communion with many pupils, public and private, from all conditions in society, with almost all grades of intellectual and moral character, and of all ages from nine to twenty-

five, I cannot recall a single instance, where I think I might not have succeeded as much to my satisfaction, and felt more self-respect, if my hand had never been laid, heavily, upon a pupil. Upon many a scene of the past I should look back with deep regret, could I not feel that I did what I thought best, and what custom justified. But with this consolation, still the heart yearns for power to say: "Let the dead past bury its dead." Must I stand alone, brothers and sisters, when I say, that if I were to live this experience again, I should pray that I might be as conscious of my situation, as was the "divine" Plato, when he exclaimed to a friend: "Take my servant and chastise him, for I am not in a condition to do it." Is there no one, who can feel with me? Happy is it for the community, if I alone have been thus unfortunate. Unfortunate, almost, I feel that I was, in entering a responsible situation, at so early an age, that I could not exert a manly power, either by weight of years, wisdom or experience. It was my fortune to enter, as its instructor, an Academy, which was one of the oldest in the State, and had been one of the most celebrated in New England. Its Augustan age had been marked by the presence and discipline of one, who was a most distinguished public teacher, and afterward, during the first quarter of the present century, one of the most eminent private instructors of our country. The successful and the right are too often regarded as synonymous, and that teachers' customs were not to be questioned. Combining, as he did, excellent, scholarship with severe discipline, it is not surprising that such should

have been his influence: his principles were held up as "law and gospel" to all who came after him. As my daily bread depended upon my reputation, I availed myself of a friendly hint, and determined not to lose sight of the footsteps of my illustrious predecessor. So far as outward success was concerned, I was abundantly prospered; but in the midst of much that was joyful, sad were the scenes of mental suffering, notwithstanding that I was never a very close imitator of my predecessor's rigidity. One of that gentleman's laws, I recollect, was, that "an insult is a *cash* article, and should be treated as such." Accordingly he was accustomed to give the offender a blow, forward and downward, which was pretty sure to lay him prostrate. I sympathise with this principle most fully. An insult is a cash article. Should the offence be offered, I certainly should regard it as a cash dealing, and the cash shall be paid by every pupil, who is guilty of it in my presence. But, I would have it in the genuine metal, and not that stamped with "Cesar's superscription."

As years glided away, a new class of pupils visited us—the members of Quaker families,—of various outward conditions, from the wealthy and élite of New Bedford, to the worshipper at the not less rich, if humbler fireside. But from whatever grade of society they came, they brought with them into the school-room, what some pupils had done before, one sweet influence—that of a humane, domestic discipline—an influence, which was ever administering its silent, eloquent admonition—be gentle. Sometimes, yea, many times, I would fain hope, I yielded to its

teaching, but many times, no doubt, rejected it, for I could not then summon to my aid a mind principled in its behalf, neither had I public sympathy to sustain me. This influence, however, with other things, has done its work, and I feel deeply grateful to those pupils, and to every other one, who, in the hour of trial, has set before me the image of gentleness and love. I can but hope, in memory of the past, that no one of my pupils has felt his bosom glowing with indignation, as once did my own, in youthful days. In one of those homely nurseries, whose unadorned model seems to have come down from our Puritan fathers, it was my fortune, when a child, to attend a district school. Among my playmates, was a girl of modesty and intelligence, who, so far as I recollect the circumstances, one day incurred the displeasure of our teacher, by attempting, in the spirit of benevolence, to relieve a fellow pupil from embarrassment, who had been less liberally endowed than herself. The prompting no doubt deserved rebuke, but it should have been quite differently administered. The instructor, in many respects an excellent one, called the blushing offender to him, and told her to take his chair, in the centre of the school-room. As she attempted to do so, he put his foot under the round of the chair and pulled it from under her. Being a girl of much physical, as well as mental activity, she recovered herself and stood upright. A thrill of indignation passed through our little souls. "Are you not ashamed?" said the instructor. "No, sir," she replied, in conscious dignity. "I think you are the one to be ashamed." Is this, brothers and sisters,

one of the insults which have been offered to our profession? And how many cases of real or supposed insult might be explained or modified, if we could but view the matter freed from its ex-parte aspect, and make due allowance for the excited nature of our own unguarded or irritated feelings.

Several years ago, (and I love to turn to these manifestations of a calm spirit in the midst of provocation,) some twenty-five years ago, the district school in the vicinity of the Colleges, was kept by one of those men whom we all delight to honor. The Muses had baptised him in their fountain, the classic ancients had welcomed him as a devoted lover, and the light of science had beamed on him with no feeble ray. It was his fortune to be brought into communion with the young mind, and blessed, I believe, has been his influence upon it. On entering his school-room one afternoon, he found himself in solitude. His pupils had opened a trap door, and descended into the cellar, or wood-house, instead of taking their seats. What did the teacher? Did he open the door, order the pupils to their seats, call out some of the prominent agents in the affair, and ferule or flog them? or, as I have seen done, make them objects of mutual punishment and vengeance, by pulling each other's ears? No. The instructor placed his chair on the door, and sat down. By and by, the smallest scholars began to grow uneasy; it did not prove so pleasant sport as they anticipated, especially when they found that the door was not to be moved. At length, weariness was expressed by murmurings, and these soon by tears, till the cries of

distress made so strong an appeal to the teacher's humanity, that the little door opened, and a few of the younger prisoners were permitted to come up. Some minutes were spent in communion and exhortation. The language of those moments I know not; it would be difficult, I presume, for the teacher himself to write his experience. "Uttered not, but comprehended," may be the influence of that mind on those youthful souls. After a short interview he dismissed them. Opening the door again and calling up a few others, after a similar communion he dismissed them also. Thus he treated his whole number of pupils. The oldest, I believe, were not ready to leave the premises till about sunset; and as they wended their way homeward, that evening, they felt, we may presume, that they had "paid dearly for the whistle," and that gentleness can rebuke with an effect, quite equal to that which severity can command.

"But," said a gentleman to me the other day, "what would you do, if you were in my situation? You would find it difficult to carry out your principles. When I first took charge of my school, on leaving the room, one day, my pupils assaulted me with stones, so that I was obliged to flee to a carriage for protection, and hasten from the scene of violence." Sad experience, this, indeed; passingly strange experience! I can hardly imagine myself thus situated. But, I should as soon be compelled to believe in the existence of a spirit of evil, co-powerful with Deity, as that such a scene was the legitimate fruit of a calm, self-possessed, dignified and conciliating man-

ner toward an assembly of young minds. If such had been the gentleman's own immediate treatment, their spirits must have been groaning under some wretched influence from the past. I should be pleased to ask, if he felt himself in danger of being stoned, after his pupils had enjoyed the influence of a season's firm, yet kind and generous control? I have heard it remarked, that the late inauguration, at Cambridge, was followed by unusual dissipation. But, if so, is it reasonable to attribute this unworthy manifestation to President Everett's reforming spirit, when he was wearing the official cap, for the first time on that occasion? Was not "the dead past burying its dead?"

What I would do, under all possible circumstances, I cannot tell, perhaps not imagine; but if the gentleman will describe how the human soul proceeds to admire a fine work of art, or sympathize with a beautiful production of nature, by what curious machinery the magic work begins, continues and ends, I may endeavor to tell how I would try to disarm the grieved, the irritated, the indignant, the sullen spirit of a poor little child, or the haughtier spirit of a proud and angry youth. "Knock and it shall be opened."

Fellow countrymen, the subject is before you. Its decision rests with yourselves. On what principle shall your schools be governed? To my own mind, the system of moral influence is indispensable to their true elevation, and it is the duty of towns to urge, if not demand, that their schools shall be conducted on this principle.

I am now led to my last consideration—*The moral influence which, as Christian communities, our towns are under obligation to exert on the minds of the rising generation, in order to elevate our common schools to their highest character.*

I am not, my fellow republicans, by any means given to despondency; to condoling over departed worth, as if no more to return. I have no faith in limiting virtue, moral principle, moral energy, to one nation, age or condition. Neither am I, in the least degree, skeptical as to the "onward and upward" march of humanity, or its final haven of peace and glory. I do believe, however, that the soul numbers among the attributes of its freedom, the power to facilitate or retard this grand march of principle, and that the will of the age God permits, in a degree, to measure its moral progress. With all credit to the age in which we live, and in some features, it is a noble one, if not unparalleled, yet in some respects, we fall far short of the times of our fathers. In the days of the pilgrims, there was one great and constantly beaming light, which guided them through all their tumults and struggles—one great and ultimate idea, which gave a complexion to their whole character. This idea, in its primitive conception, was noble indeed—the establishment of a great national temple to unshackled faith, and conscientious devotion. Happy would it have been for truth, had succeeding times been just to this beautiful conception. It is an unspeakable privilege to an age to be living out such an idea, and blessed is it to the youth of the age, as an object of contemplation. What now is

our country's ruling idea? I believe the age is marked by some of the grandest thoughts that ever fired the human soul, by some of the truest men and women that ever trod the earth. But what is our nation's great ideal? Is it advancement by the steps of true glory, with the inscription on our banner: "Godliness exalteth a people?" Conscience answers, No. Is the great idea of our government to keep burning the sacred flame of civil liberty, which our fathers just kindled, in the midst of much darkness, with the expectation that their little fire would become a grand illumination? Conscience answers, No. Is it the unprincipled love of conquest and territorial aggrandizement? Hope answers, No. Is it the love of coining dollars, and stamping bills? Let him who says this, show proof. I do not assert it. But, my countrymen, what is the great thought of national inspiration? Have we any noble object for which, as a people, we are living? I fear not. I fear that we have no grand, leading principle of action, no just sense of our country's responsibility, or of the part assigned her in the march of humanity; no guiding light, for which another may not be substituted to-morrow, and another, still, the day following.

Again,—and this fact seems more closely related to our subject,—in the days of the Puritans, and their more immediate descendants, I think we may trace a far greater influence emanating from that source of authority, which Heaven has placed, after its own immediate power, nearest to the human soul—"the sweet charities of home." It seems rather the ten-

dency of the age to diffuse, or rather transfer this, contrary to Heaven's intent. One substitute is looked for in the influence of society, another in that of the Church, the Sunday school, or the Common school. But, these latter influences, if pure, we know are not sufficient to counteract a low standard of public morals, much less a corrupt public taste. Neither dare we assume, that the best influences of home are sufficient to enable the youthful mind, when it enters the arena of worldly action, to resist the depressing tendency of such an incubus as a vitiated public sentiment. The most, however, that a true mother can do, is to endeavor to soothe, to instruct, to refine, to elevate, by a calm, Christian spirit, and a pure Christian example. God must take care of the rest. If the world mar her beautiful workmanship, she is guiltless.

After all, however, though home may be life to the childhood of the spirit, the public stage, society, the world, the daily transactions of life, the social circle, the town meeting, the caucus, the church or parish meeting, held for secular purposes, the business meeting of any kind, the "boards of trade," "their customs, laws and manners," the varied scenes of the labors, the arts, the professions of life,—these, and not the church, the school-room, nor even the home, are real life to manhood. Nay, we would that this only were true. We would that a mother's love could protect her child, till the time came for leaving her immediate discipline. But the public example is responsible much earlier than this, and its wretched habits of thought, feeling and action, are often seen

to make their impress on the almost infant spirit. And this brings me to my position.

A public dignitary, when lately inducting into office an individual, to whose intellectual and moral career many are looking with hopeful anticipations, made the following remarks. "More than half a century ago, Edmund Burke, in speaking of the English and French nobility, said, the latter had the advantage of the former, in being surrounded by the powerful *outguard* of a *military* education. How powerful that outguard was to the nobility of France herself, against the attacks of an internal foe, history has shown. It will be your higher purpose, and the purpose of those who coöperate with you, in this ancient seat of learning, *to protect the youth committed to your care*, by implanting in the citadel of their hearts the more powerful *internal* guard of a *Christian* education." Well said, nobly said, if words are the symbols of truths. But is this suggested as a fancy, or as a practical measure? What is a fundamental principle of this internal guard of a Christian education? Is it that the human mind shall take the precepts of Jesus as its beacon light, and permit itself to be lifted up into the illumination of that light? or that there is another light, to which, though not in its nature capable of shining so purely, yet peculiar circumstances, trying emergencies, may impart a brilliancy, that outshines every other illumination? Is the testament of Jesus Christ, or is some other instrument of paramount authority?

Our age has often been branded as utilitarian. Is

there not, however, to say the least, one redeeming feature in this characteristic, the demand that the Christianity of the age shall be utilitarian also? There is a voice from the deep fountains, responding to this demand, and calling upon Christendom not to imitate the "whited sepulchre," but to profess by living Christianity. In sympathy with this truth, a late "North American" Reviewer, speaking of Carlyle's overwrought eulogium of Cromwell, observes: "Truly, if he believed that talking by the hour about Melchizedek is such a glorious proof of godliness, he is perfectly welcome to his own spiritual standard. He can find sufficient evidence of the kind, that there was a man practising this world's mean affairs, with a heart filled with the idea of the Highest."

Now, my countrymen, if the latter view of Christianity be admitted as satisfactory, if its principles are made for a phylactery, and not for the heart, the gentleman who stands at the head of that ancient University, and his humbler coadjutors throughout the land, may do something, as they have long done, to aid the public in the accomplishment of its object. As an individual, I am willing to conform to the requisition of trustees and committees, to set before my pupils, as far as I can, an example of pure morality. Furthermore, I will endeavor to teach them how to add, subtract, multiply and divide, and communicate any other truths, abstract or concrete, to the extent of my ability. With these instructions I will unite simple comments on the life of Jesus, and those who followed him; and here my obligations must end.

But if the former definition of Christianity be assumed as the true one, if we define it as Jesus did, then I cannot pledge myself to any man or body of men, to aid, successfully, one mind, committed to my partial charge, in the attainment of such an education, without the cordial coöperation and true-hearted sympathy of a generous public—generous, not in furnishing us with good books, or good school-houses, or good salaries. For these, we thank you sincerely; we rejoice in their existence, and that they are increasing in our midst; that popular sentiment is becoming more and more liberal. But neither these, nor any excellence of internal organization, the most perfect division of labor, or the most skilful appropriation of talent, or the greatest devotedness of instruction—none of these, nor all these together, can effect the elevation sought for. Purity of principle, emanating from the domestic altar, must first circulate through the length and breadth of our land. The town coffers may build, and taste may decorate; but the young mind shall come to the scene of its daily labors, charged with some filthy sentiment, which it has treasured from the scene of public or private corruption, or from the conversation of those, who seem to be living a real life, and not the half-way existence of childhood, and the next hour, that thought shall find utterance in the vulgar sentence scribbled on the wall, or carved elsewhere, as a testimony of public or private demoralization. Refined thoughts, in dresses of neatness and taste, may be rendered familiar to the eye, but is this the real language of daily life,

of the town or business meeting, of the forum, or the popular intercourse? Integrity is noble. "Aristides though in penury," is a sublime doctrine. But if this sterling virtue command our admiration, is not shrewdness the watchword of success? "We encourage the treachery," said one, "though we abhor the traitor." Temperance is a cardinal virtue; but sipping from the richer goblet is not like drinking from the pint pot of Robert Burns. Nay, what a sparkling hue the blushing nectar gives to the public festal or commemorative board, the Alumni or Corporation dinner? Beside it, the brightest gems of thought shine with inferior brilliancy. Alas, for the spiritual triumph of the 19th century! Alas, for this condemnation of the poor bacchanals, mid the coronation of their great god!

Is not this, briefly, my countrymen, far oftener than need be, life, as presented for youthful imitation? And thus circumstanced, can any man, however distinguished, or whatever his situation in point of influence, "protect the youth committed to his care?"

The gentleman alluded to has done much, already,—done enough, if his administration were to cease this moment, to mark that administration with a moral truth, which shall "flourish, in immortal bloom," when the spires of Gore Hall shall not be left "one stone upon another." But he and every humbler laborer, throughout our land, needs and must have the only sufficient ally, true public sympathy, more pure moral practice—uncompromising Christian

principle. We must have this aid from the fire-side, the hamlet, the village, the town, the commonwealth, the nation—a simple, unequivocal, living illustration of Christian truth. The children of the pilgrims enjoyed it; and we beg to be excused from hearing the superior advantages of their descendants talked about, or our children made responsible for such supposed peculiar privileges, till we find them in possession of that richest of legacies; till we can honestly say, it is as easy to make a good boy, or a virtuous youth, in 1846, as it was in 1646. Without this aid, we may offer you what you will, we may pledge to you “our lives, our fortunes, and our sacred honor,” and how far will they all go, toward the accomplishment of the object? No, my countrymen, “evil communications do corrupt good manners,” and no human power can prevent it.

Thus, only, do we believe it possible to give to our common schools their true elevation, even in an intellectual, much less in a moral point of view. If the poetry of an age is an index of the mental and social refinement of that age, I believe it certainly not less true, that the condition of our literary seminaries may be tested by the standard of public taste and public principle.

Fathers, mothers, brothers, sisters, fellow-citizens, fellow-countrymen, we have thus spoken our convictions, in the consciousness of a loving,—not of an adulatory spirit. With you is the power, with you rests the responsibility. Give us then the generous “right hand of fellowship,” and show a true love for

that offspring of the puritan fathers, which their descendants have professed to regard as the bulwark of our civil and religious liberty. And Heaven grant, that when the generations of two centuries hence shall look back on us, as we now do on the deeds of the Pilgrims, it may be justly said, that the middle of the 19th century was a noble era in physical, intellectual and moral progress,

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LECTURE VI.

IMPORTANCE OF

CULTIVATING TASTE IN EARLY LIFE.

BY ARIEL PARISH,

OF SPRINGFIELD, MS.

- Aristippus, a Greek Philosopher, being asked what he thought most suitable for youth to learn, replied, "Those things which they will need most to use, when they become men." This comprehensive answer is no less true, or important, as it respects the youth of to-day, than it was in the days of the old Grecian school-master. Indeed, our duty seems to be far more clear and imperative, in this age so emphatically *practical*, when every thing is made to do homage to utility, than at any previous period of the world's existence. Perhaps it may not be amiss for us to pause and reflect, amid the roar of steam, and the electric excitement, which agitate the physical and mental world, whether the iron bands of the one, rapidly embracing in its firm grasp every land, and

the wiry web which the other seems destined speedily to weave over every continent,—are not tending to restore, in more ways than one, that memorable “iron age,” in which scarcely the “plating or gilding” of that more refined “period” shall be recognized, save in the circulation of the “omnipotent dollar.”

It is well understood, that the human mind in the early period of its existence, is so susceptible to impression, and so tenacious of its mark, that the lines thereon engraven are visible in the strength of maturity, and stand out in bold relief in the decrepitude of age, and the decaying energies of the physical system. Nor is there any doubt entertained with respect to the general course of instruction to be pursued, by which the feeble mind of the child shall be transformed into the gigantic intellect of manhood. Still, the great question continually and importunately recurs,—and it comes up to us here, on this interesting occasion,—why are not the legitimate results which it is supposed a perfect education will produce, more commensurate with the solicitude, the zeal, and unsparing labors of those engaged in this noble and benevolent work? Where lies the great deficiency? Who shall remedy the defect?

If we reflect for a moment on what constitutes our daily happiness in life, so far as secular objects are concerned, it will be found that no small share depends on the *manner*—the simple *mode* in which we perform our acts of intercourse with each other, and the light in which we behold the objects of sense around us. Even the helpless infant, with the slen-

der experience in this world of a few weeks or months, is quick to understand through the tones of the voice, or expression of the countenance, that there is one more closely allied to it by the ties of nature and unalloyed affection, than all else in the wide creation. The mother's voice will assuage grief, soothe the excited spirit, or become a substitute for all other wants, when no other being or object can be invested with the slightest interest.

How widely different the consequence, whether you meet your friend after a period of separation, with a kind greeting, a cheerful, hearty response to his embrace, which shall evince a substantial reality still existing in the long cherished friendship of by-gone years—or with a cold, forbidding look of recognition, or an utter refusal to acknowledge, by word or action, former acquaintance and friendship.

Again, how often has a solitary word or epithet, uttered in thoughtlessness, folly, or anger, aroused all the fiendish spirit of the human heart, which blood alone could appease; the blood, it may be, of one who was a friend in all things, save the offending expression.

Then observe how the heart is affected; happiness augmented or impaired, by the presentation to the mind through the senses, of external objects, in the material world, where there is no reciprocation of thought, or feeling. See what solid satisfaction the child appears to enjoy with its waxen doll, its mimic nursery, its whip or rocking-horse, while for hours it amuses itself in solitude. But man, the child of advanced years, does the same on a little larger scale,

and in a manner deemed somewhat more rational. Yet, remove the objects on which their enjoyment depends, from their possession, and their expression of feeling, after all, would not differ, either in kind or degree, from each other, so much as he would imagine who considers himself the wiser of the two.

What slight changes in the objects of sense, often affect the mind for good or for evil. Some are overwhelmed with gloom and melancholy, as they view the approach of the "pale descending year," as they see summer departing, and the "sere and yellow leaf" putting forth indications of a speedy dissolution of nature. Others are cheerful only when the sun shines brightest in the heavens. A few years since I had a boy some seven or eight years of age committed to my care, who presented a striking illustration of this fact. One day the sun was suddenly obscured with clouds, and the lad could nowhere be found. After a diligent search, he was discovered in the lower part of a large secretory, in a most dejected state of mind, where he said he had shut himself in, to avoid the dismal appearance of every thing abroad.

The prisoner long incarcerated in his darkened cell, becomes enfeebled in mind and body; his spirit is broken, his intellect ceases to obey the accustomed call to action, and he no longer feels himself a man.

"But an imprison'd mind, though living, dies ;

And, at one time, feels two captivities :

A narrow dungeon which her body holds,

But narrower body which herself enfolds."

From the foregoing illustrations, and such others as will readily suggest themselves to every reflecting

mind, the truth of our proposition will appear sufficiently obvious; viz: that the enjoyment of any community, and the mutual happiness and usefulness of the individuals constituting that community, depend mainly, on the character of the *thoughts conceived* in each mind,—on the *time*,—the *manner*,—and the *occasion* of expressing those thoughts, by language or action.

Almost every person has found in his experience—and he may be accounted as unusually discreet and fortunate, to whom it has not proved a mortifying one—that to express a thought most just and wise in itself, at an improper time, instead of resembling “apples of gold in pictures of silver,” proves rather like “vinegar to the teeth,” or “a bone out of joint.” Again, the happiest thought ever conceived, may be totally nullified or perverted, by an ill selection of words, or an uncouth mode of uttering those well chosen. The kindest thought of a benevolent heart may be so unhappily expressed, and its import so misunderstood, as to create the deadliest hate.

It will appear, further, that our conscious being is made up of a constant series of mental determinations or decisions, of which, so many as we are able to make known, our words and our actions are the exponents. No voluntary act of the body can occur, until a previous action of the intellect shall have formed the plan, suggested the mode, and prompted, in some mysterious manner, the physical system to reveal to the senses of others, the hidden conception of the mind. This may be illustrated by the most common acts of daily intercourse.

You converse with your friend. First, by the operation of the necessary faculties of your mind, such an idea is formed as you have chosen to conceive, which is immediately transferred, by a simple movement of the organs of speech, to the mind of your friend. He in like manner communicates back to you the conception of his mind.

But go into yonder asylum for that unfortunate class, to whom Providence has denied the sense of hearing and power of speech. Precisely the same process of mind takes place, but the result is communicated through a different medium. Deprived of the use of the vocal organs, or even of hearing the voice of another, they read the language of the heart from the lineaments of the face, and the fingers' ends. This interchange of thought may be continued at pleasure. Or instead of this reciprocal action between two individuals, you may alone, form the mental images, and dismiss them in rapid succession; or ideas may be suggested by external objects, and retained for use, or rejected to make way for others. It is thus that the sculptor operates, in reducing the shapeless block of marble, to express the living, speaking features of the "human face divine." So the painter forms a conception of the objects he designs to bring out upon the canvass; his mind guides and prompts the hand in the distribution of the colors, and the result, whatever it may be, determines what we denominate his "*taste*" for the art.

But it is not in the "*fine arts*" alone, that this principle of Taste is exhibited and appreciated. The mechanic, in the style of architecture which grows

up under his hand, and in the last "finishing touch" he gives it, indicates the correctness, or crudeness of his views of the relative fitness, or proportion and arrangement of the several parts, and thus manifests his taste. The common application of the term taste is perceptible in the still more ordinary concerns of life. The merchant is said to possess an excellent taste, when in the selection of his goods at market, he happens to suit, very generally, the fancy, or wants of his customers. The mistress of the family manifests her taste in the choice and arrangement of her furniture in the various apartments of her house. Enter her flower garden, and there you may observe the same thing illustrated among objects of a more delicate character, requiring a still greater refinement of perception.

Young ladies and gentlemen show their taste by the fashion, quality, and arrangement of their dress. And perhaps no example can be given, by which every one can understand so well the common meaning of the term taste, as the last mentioned. The color of the ribbon on a bonnet—the mode of its attachment to the same—the quantity—the quality, and perchance the value—are all subjects of criticism, which a very large portion of the community feel perfectly competent to exercise, and pass their judgment respecting the taste of the wearer. The principal source of difficulty in forming that judgment, consists in the uncertainty whether the credit, whatever it may be, belongs more properly to the wearer or the milliner.

What may be considered a critical definition of the

term taste, or whether a proper standard, according to the common acceptation of the word, can be found, are matters not very essential to our present purpose. It is sufficient for us to know, that such a sentiment exists in the public mind. That it has an important agency in affecting the prosperity and happiness of the community, is a sufficient apology for considering its general nature, application and influence.

It is sometimes confounded with "Fashion;" and then the conclusion is, that no one can possess true taste, who does not follow, strictly, the prevailing fashions of the day. On the other hand, it is supposed that true taste is identical with sound judgment.*

Let us now consider some of the reasons why the cultivation of correct taste is important.

1. It is a distinguishing trait of character between savage and enlightened nations. It is not claimed that this has caused the difference; but it is a concomitant of the general system of mental and moral improvement pursued in the latter, one of the legitimate fruits—the rich blessings resulting from it. The testimony of a distinguished classic author beautifully confirms our assertion.

"Ingenuas didicisse fideliter artes

Emollit mores, nec sinit esse feros."

If, then, cultivated mind is superior, in any respect, to the rude and ignorant, it must be admitted without

* This opinion is confirmed by Burke, who says "The cause of a wrong taste is a defective judgment."

a question, that this feature of an enlightened community, which has given to the noble fabric erected by education, not only its decorations and embellishments, but likewise its fair proportions and loveliest attractions, should be preserved and cherished with the tenderest solicitude. Indeed, education herself, stript of this beautiful vestment, would be deprived of half her charms.

Conceive, if you can, of a people whose minds have been trained under the most rigid requirements of mathematical rules—of the principles of Philosophy and science in general; imagine their leading spirits acquainted with all the most approved methods of governing, and holding nations in subjection to constituted authority; familiar even with the general pursuits of trade and commerce by which men live on each other—yet deprived of this refining principle, this subtle agent, which like the light of heaven, intangible, yet every where visible, overspreads and surrounds all objects of sense with cheerfulness, and that calm, deep, inexplicable sense of satisfaction, which belongs only to man in his most exalted state, and you have before you a condition of things common to a people who have just emerged from barbarism. Education, unaccompanied and unaided by this refining, humanizing power of taste, is like the marble in the quarry, or the ore of the precious metals, unwrought in the mine. It is as if the Creator had constructed this universe, perfect in all its parts—as it is—but had withheld those beauties which every where charm the senses, and more than

all things else, lead the admiring soul to look "thro' Nature up to Nature's God."

2. Another reason why the prevalence of a correct taste is important, is, that it induces a more general and perfect cultivation of the intellectual faculties.

Among those which are most frequently called into exercise, is that of Perception. And this, whether employed in discerning the various qualities of material substances, or those of a more subtle character, the emotions of the mind, or the passions of the human heart, acquires a wonderful faculty for determining at once, the real nature of objects, and their proper relation to each other. And this contributes in no small degree to the advantage of the professor, by enabling him to appreciate the beauties and uses of those objects which claim his attention. Whether it be a question of manners or morals, an experienced, well trained perception comes promptly to his aid, and enables him to decide without hesitation, how, in the one, he may render himself agreeable in his social relations to others, or secure to himself the benefit of their good will; or in the other, how he may be able to contribute to the welfare of society, and secure the esteem and approbation of its members.

It is unnecessary to enlarge on this point, to prove, what no intelligent mind can fail to discover, with even a slight degree of reflection, that error in our perceptions will involve error—and it may be

fatal error—in our feelings—our reasonings and conduct.

This faculty of the mind, as it assumes the appearance of judgment, must ever claim attention, and perform an important agency in the sphere of duties devolving on every individual. It must be the first resort of the Physician, who is called upon to detect the nature of disease—and to determine what is the most appropriate remedy to remove it. The mechanic cannot dispense with it, in the nice adaptation of the parts of Mechanism under his hands—no more than the Legislator can leave it out of view, when he would enact those laws most suitable to subserve the interests of his constituents—or the upright Judge can dispense justice, without duly perceiving the nature and import of the evidence on which he must form his judgment.

But I pass over those other faculties, such as Conception, by which the mind is enabled to find so much enjoyment within itself, in recalling delightful events of the past; and re-forming them in the mind almost as vividly as in their actual occurrence—also Attention — Association — Comparison — and many others, which exert an important influence in making us what we are, and are doubtless capable, by proper application, of doing much towards making us what we should be. These all enter into combination, and are essential ingredients in the production of a truly refined taste.

3. A third reason is, that it tends to elevate the views and refine the feelings of mankind.

In the nature of things it cannot be otherwise, than that the individual whose attention is constantly absorbed by what is low and base, must neglect to inquire whether there is any thing in the wide world better than that which fills his mind. It is by comparison that we learn the true value of things; and in what operation of the mind is comparison more fully brought into action, than in the exercise of a correct taste? There is a wonderful difference between the "Learned Blacksmith," who can read fifty languages—converse, intelligently and eloquently, about all the kingdoms of nature—the passions of the human heart, and the resources of the mind of man; and the blacksmith, whose highest aspirations are limited to success in giving a particular form to the material upon which he works, or in driving a nail in a sure place. The former would, doubtless, never have accomplished more than the latter, if he had not, occasionally, looked out from his murky shop upon the beautiful green earth spread out before him—upward upon the ever changing scenery of the heavens above him—and into that unfathomable sea of human intellect and passion which surrounds him on all sides. And why may not all men accomplish as much? Because they have not sufficient capacity? But let them do as much in proportion to the capacity they do possess, and what a change would be visible in the world of thought and feeling. They would not only make better citizens, but more intelligent mechanics. The world would be renovated in a single generation.

4. Again, when Taste comes to resemble the simple acts of Judgment, in the ordinary affairs of life, although it may lose something of the delicacy of application of its primitive character, it becomes none the less interesting in its features of utility which it assumes.

Under this new aspect we perceive inventive genius spring into being. Through its agency, we find that our dwellings—every instrument of art—machines for locomotion—contrivances for transmitting intelligence with despatch—establishments for manufacturing every kind of fabric, have long since laid aside their primitive rudeness—and, after passing through many mutations, present, what seems to us now, a very great approximation to perfection. And yet, under the same agency, who can tell what changes for the better, future years may reveal?

It is this that imparts a charm to the humble cottage, amidst beds of flowers, overhung with the dense green shade, and adorned with the trellis, bearing the creeping vines. In the construction of every work of art, when all has been done to answer the demands of real *utility*, Taste enters, and requires the application of a nicer hand to give it a more pleasing aspect to the eye. The warm fur of the seal and the wool of the sheep might answer well the wants of the untutored savage, while yet on the untanned skins; but the individual who has become accustomed to modern refinements, finds their value wonderfully increased in passing through the hands of the hatter, the weaver and the tailor. Not an article of furniture in our dwellings, but has

been transformed from an object of rugged utility, to one of beauty and grace.

“ Thus, first necessity invented stools,
Convenience next suggested elbow chairs,
And luxury, the accomplished *sofa* last.”

5. A highly cultivated taste reveals to its possessor a vast amount of interesting knowledge from the volume of nature, which is concealed from the common eye. The principle of adaptation, as now exhibited to his understanding by almost every natural object upon which his eye rests, fills him with admiration and wonder. The eye never tires in gazing on the beauties of nature. The cheering beams of the rising sun of to-day are greeted with feelings no less joyous and grateful than were those of yesterday, and wonderful as it may seem, whether it be the 1000th or 10,000th time we have looked upon the same object, there is no appreciable difference in the delight we experience. In the graceful arch and the gorgeous colors of the rainbow, which tinges the dark brow of heaven; the carpet of living green, so grateful to the eye, which nature has spread out beneath our feet, and the verdant robe with which it clothes the towering forest and the humble thicket—in the delicate blossoms of spring and the richly colored fruit of autumn, the practised eye beholds a thousand beauties which never reach the obscured vision of the rude and uncultivated mind.

If therefore it has been, or can be made to appear, that a correct taste is essential to the happiness and

welfare of an intelligent community; then every item of testimony which goes to establish that fact, must be set down as leading evidence of the importance of the subject under consideration—viz. “ *The cultivation of taste early in life.*”

The men and the women of the next generation are the inexperienced, thoughtless, prattling, playful children of the present. Into their hands must be committed Government—Science—the Arts—the interests of Religion—the unnumbered interests of individuals and of the race of man collectively—yes, more than that, the destiny of generations to succeed them.

Well may the inquiry be pressed with earnest solicitude, “what can we do, to prepare this mass of mind to undertake so weighty a responsibility?”

We may now notice a few additional reasons, more particularly designed to illustrate the importance of giving *early* attention to this subject.

In all the ordinary concerns and duties of life, we aim to adapt “means to ends.” The husbandman prepares the ground with care, for the reception of the seed from which he expects a future harvest. But it would be vain and fruitless, with all the pains-taking possible, should he attempt to do that in Autumn, which can be done successfully only in the Spring. No arguments are needful to prove that those principles and consequent habits are implanted in early childhood and youth, which are developed in the character of the future man. It is during a few of the first years of life, that we endeavor to imbue the mind with the leading principles of math-

ematical calculation—of language, the vehicle of thought—of the first principles of Natural and Intellectual Philosophy, that it may be best prepared for all emergencies of after life.

The most appropriate time, then, for acquiring the power of perceiving and relishing excellence in human performances; of cultivating the faculty of discerning beauty—order—congruity—proportion—symmetry—or whatever constitutes excellence,—in other words, of acquiring a correct taste, is, most obviously, that in which the mind is least likely to be pre-occupied, and best prepared to receive right impressions.

We may next proceed to notice some of the first indications of germinating intellect in the child, from which may be learned something of the nature and manner of treatment of this element of Education.

It is interesting to observe, at how early a stage in the being of the infant, a sort of telegraphic communication is established between the ethereal mind within, and material objects without, through the medium of the senses.

How soon is the attention of the little stranger attracted by the glaring light of the candle—or the ear, by the pleasing tones of the mother's voice. And who shall say that the simple impression upon the vision in the one case, and that upon the ear, of the nursery song in the other, did not exert a ceaseless influence upon the mind, which, at length, resulted in that beautiful blending of elegance with science, as exhibited in the paintings of West—or as heard in

those ravishing strains of Haydn's "Creation," or the "Requiem" of Mozart? We cannot tell what cord of the soul may, in special cases, be touched by so simple circumstances as these.

But it is enough for our present object, thus to obtain evidence, that the mind begins at the very threshold of existence to *perceive* and *manifest a choice*.

In close connexion with the emotions produced by sight and hearing, we find that of touch intimately connected with the desire of possession. The tiny hands of the infant, may be seen extended after objects of its *choice*, long before it has the least conception of *size* or *distance*. In a few weeks, or months at most, what a fund of enjoyment is derived from the rattling of a paper—the rolling of a ball—or in its more quiet moments, in gazing at the figures upon the wall, or the objects in the room. Soon the art of locomotion is acquired, and the field of exploration is greatly enlarged. Old and familiar objects lose something of their novelty, as others present new attractions. What was wonderful a few days since, has become stale, while standing in the presence of something new or more curious. And thus the process ever goes on. To-day—"pleased with a rattle—tickled with a straw"—to-morrow, the whirling top or bounding ball will alone satisfy his increased strength and expanded views. Then follows the age of mechanism—and the diminutive mill is seen in successful operation upon the little streamlet; or at home, the penknife and gimblet, in the hands of the little artist, will supply every useful

or fancy article that has come under his observation. The usual sports and employments fill up his youthful days—and anon he finds himself entertained by congenial scenes and objects of mature life, or encircled in the maelstrom of business, when he acts his part for a short season, and then leaves his place to be filled by others.

The object of this presentation is, to bring into view the question, whether it is in our power to direct and instruct the infant and youthful mind that they shall be the better qualified to perceive the true nature and difference between actions of the intellect, and objects of sense, which shall contribute to his future welfare, and through him to the benefit of the community in which he lives.

The merest child will manifest a choice, if you present before him two objects which differ in appearance. It may be the *color*, or the *size*, or the *taste* which he remembers, that governs him in his choice. We see therefore that experience will detect a difference, and aid in the selection.

But to recur again to the child with its toys. At first the simplest object is invested with interest; but when a superior one supplies its place, he finds no satisfaction in the old one—and wonders how it could have afforded him the pleasure he seemed to derive from it. And this is the point upon which we must seize, in order to lead the feeble and inexperienced mind to observe and decide correctly. Various modes might be suggested for accomplishing this desirable end; but they must all finally result

in this—to teach the mind how to investigate the character and qualities of objects—to draw just comparisons, and learn the proper *adaptation* of “*means to ends.*”

But let us consider some of the direct benefits, which may be reasonably expected to result from a well cultivated taste.

First in order, may be mentioned the *discipline of mind*, which must necessarily result from carefully weighing the suitableness—the propriety, or impropriety of every voluntary action—in determining the adaptation and true relation of things. The perceptive powers are brought into constant and active exercise on topics which arouse their energies, not as the cold and formal philosophy of books, that teach mental culture, but those endowed with all the interest the prospect of immediate enjoyment can impart. But I need not dwell on this point, to show that the child, whether at home or at school,—engaged in business, in study, or on the play-ground with his companions, may pursue the study of his Juvenile Philosophy, not only without tiresome effort of mind or loss of time, but with certain increase of present enjoyment, and greater assurance of success in whatever may be his employment.

A second benefit which will result from a cultivated taste will be, a clear view of the difference between *right* and *wrong action*.

A mind familiar with the process of tracing the relation of cause and effect, cannot fail to see, in clearer light and truer colors, the fruits of well-doing—and on the other hand, the debasing tendency, and

deplorable consequences of yielding to the seductions of vice.

To such a mind, a beacon light would blaze forth at every step, should it venture on a forbidden path, to reveal the pitfalls and the wide-open gates of death down the steep and slippery descent.

The boy is but the miniature man. Go into your school-room and select there a pupil who values a just conception of thought as a rich treasure; who delights to throw around it a rich drapery of words; who sees a beauty in useful knowledge that excites him to effort; whose conversation among his associates, as well as with teachers, is every where and always chaste; is he the individual of whom complaint so often comes up, of invading the rights of his schoolmates—whose actions are deceptive and words false—who loves to witness quarrels among his companions—is pleased with insubordination in the school—who secretly pours out the filthiness of his heart because he can do it unseen by human eye, by pencilling and carving expressions vulgar and obscene, upon the walls of buildings, public and private?

Rather, is it not that other lad, whose blunted perceptions can discover no attractions in tracing those nice relations which afford so much gratification to a well-trained mind; whose obdurate spirit finds no congeniality in the quiet cheerfulness that surrounds him; to whose mental vision, the regularity, order and studious air of the school-room present only dull monotony; on whose ear an oath,

or an unchaste epithet may fall, as a stone falls to the earth, by a sort of mutual attraction?

Now from which of the two classes of mind, represented by these individuals, would you, in future years detect the invader of individual rights—the disturber of public peace—the hand that shall apply the midnight torch of the incendiary to your dwelling—the leader of the mob—the guilty inmate of the prison—or the ruined victim of the gallows? From which shall emanate that spirit of Benevolence, that shall go abroad on the wings of love,—to relieve the sick—supply the wants of the destitute—or give sight to the blind—a tongue to the dumb—restore reason to her throne, through those noble Institutions for the unfortunate, the glory of enlightened and compassionate humanity?

Let it not be understood that a cultivated taste is a substitute for virtuous principle; or that this alone will save men from folly and crime. We know that there are promptings in the human heart, too deep and powerful for the most potent intellect to withstand.

The sad defections, frequently occurring in our midst, of those whom we esteemed secure in the walks of innocence and purity, afford painful evidence of this truth. But a highly cultivated Taste, if she is not the right eye and the right hand is, at least, the handmaid of virtue. Let her be cherished then, for virtue's sake.

It was my design to consider, somewhat in detail, the two principal agencies by which a more refined Taste may be generated in the community, (viz.)

“*The Family*” —and “*The School*.” But, important as they are, I must close with a few general remarks respecting their influence.

No earthly ties equal in strength and durability those of the affectionate family circle. The first perceptions of the infant mind are awakened by the kind offices of a parent, a sister or brother; and the last, lingering thought of earthly objects, in the mind of the dying patriarch of the family, will rest upon that group of loved ones, who have looked to him with confidence and affection. What other connexion combines so many elements for moulding and fashioning the growing mind, as that existing between the parent and child? If it be true, that the individual becomes, in a measure, assimilated to the object loved, then let the parent be what it is desirable the child should become, and failure to produce exalted views, correct sentiment and right action, can scarcely occur. Do you wish your child to use correct language? It will be almost impossible for him to employ any other, if he hears only that which is accurate and well chosen. If he beholds only refined and graceful action in those whom he loves and with whom he is familiar, his own manners will, imperceptibly to himself, but surely, receive an impress by which he will be recognized through life. Purity of thought, nice perceptions, just comparisons and sound judgment, if they do not invariably follow from right instruction and good example, can never be imparted from those of a contrary character.

The human mind, like fire, will feed on that

aliment most congenial to its nature which falls in its way, whether by accident or design. Like that element too, it can be made to warm, illumine, render cheerful and attractive surrounding objects in the midst of darkness, and the icy chill of a selfish and uncharitable world. But let it once break away from the directing hand of prudent guides, and its desolating power will be visible in all the pathway of its earthly career. Who is more competent to cherish the incipient existence of this subtle agent, to provide suitable nutriment for its increasing strength, to control and direct its action, than the parent?

But the Teacher is an important agent also, in the cultivation of this faculty of the mind. As he occupies, for the time, the place of the parent, so his influence should in all respects tend to the same result. He should be a living example for the imitation of his pupils; and while it is his duty to do all he can to lead the mind aright, it is no less his duty to shield his charge from wrong impressions and influences, from whatever source they may come.

We need only reflect on the consequences which are *expected* to follow his instructions, to form a conception of its importance. If his teachings accomplish their legitimate object, the evidence will appear in almost every ramification of society in succeeding years. The beauty of arrangement and accuracy of the merchant's day-book and ledger,—and consequently in some degree, his success in business, may depend on the instruction of the clerk recently

at school, in the department of figures and accounts. On the same depend the calculations of the mechanic, the farmer, the engineer, surveyor, &c.; and their success or failure will be in no small degree, due to the character of the instruction given at school.

On the accuracy of his knowledge of the principles and use of *language*, will depend the individual's ability to communicate, clearly and intellegibly, his thoughts in the transaction of business, in agreeable conversation amid the social circle, or in the public assembly where important interests are at stake. Even the penmanship which the lad acquires from the hand of a skilful teacher, not unfrequently secures for him a station respectable and profitable, which testimonials of friends would never have obtained without it. In like manner, every branch of study is to have a bearing of greater or less influence, in all the pupil's action in his future connexion with society. In the school, too, must his manners and morals be formed. He must there be taught that his conduct among his companions must be based on those principles which shall govern him in his intercourse with men in future years. He must there be taught to discern clearly, the beauty of right moral principle, aptly applied in practice, and the deformity of immoral action.

Two grand leading objects should therefore be ever before the teacher's mind in the faithful discharge of his duties to those committed to his care. *First*, while it should be with him a subject of solicitude to produce concentration of thought on the particular studies of each pupil, and a scrupulous regard

to right conduct, that the *immediate results* of the school may bear a favorable aspect, it is, *Secondly*, as necessary for him to cultivate with care the *elements* of the *future man*, with a special reference to his principles and sphere of action in after life.

In accomplishing these, his usefulness will not finally appear most conspicuous in the more showy exercises of school exhibition, or the great display of his own knowledge. The teacher who can impart a cheerful aspect to the very walls of his school-room, by maps—impressive mottos—or an interesting, general school exercise suspended thereon—or by introducing a cheerful song, uniting the voices of his pupils in harmonious concert—giving a familiar lecture on some interesting and instructive topic, or engaging all in some pleasant concert exercise, has taken the first step, by reaching the *heart* through the *eye* and *ear*, to impart to his pupils a refined and elevated tone of feeling. They will go to their homes at the close of each day's duties, to mingle in the family circle with a more kind and gentle spirit; and will be more delighted to see an amiable, social, affectionate feeling pervading all around them. And when these children shall have grown up, to stand at the head of their own household, will this feeling be lost or forgotten? He who has taught his pupil habitually to meet his teachers and companions with a frank and heart-felt "Good morning," has placed at his command a talisman of more potency to avert the evils of life, than regal authority or military power could bestow.

It is in the school that the child should learn how

much depends on the *manner* in which he performs every act. The skilful mechanic performs his work in a peculiar way, which secures success. The boy who is to become the ingenious mechanic must learn early, and acquire a fixed habit, to discern the true mode of doing every thing. If it be but the simple presentation of a book, whether to a teacher or fellow-pupil, the manner of doing it is not an unimportant thing. The habit of performing so trifling a duty in *precisely the right way*, whether in the school-room, the drawing-room, or behind the counter, may affect the individual's interests in future life, in many ways which cannot at present be foreseen.

I have thus endeavored to call your attention to this subject, with the hope that it may yet receive that attention, which its importance seems to me to demand.

What use and application shall hereafter be made of it, depends mainly on parents and teachers to decide. The former will toil on day after day, through a long life, that they may acquire wealth to leave their children; but how many are as anxious to impart to them the power of perceiving the true relations of the objects of sense—of enabling them to discern real excellence and true worth, whether of a moral or intellectual nature—of beholding the beauties of nature and art with that increased capacity which shall multiply every earthly enjoyment a thousand fold?

So the teacher who is faithful to instruct his pupil how to think in a logical manner—how to employ his own faculties ingeniously and successfully in the

solution of difficult problems in mathematics; in fine, who teaches well those particular branches to which the attention of the pupil is mainly directed during his school-days, does well—but he has not discharged the whole of his duty when he has done these things.

The power to discern true principles, and to learn their right application in all the innumerable relations of life, is the great object of mental cultivation. Whether, therefore, they be applied to distinguish the beauties of the flower garden, or landscape—to determine what it is that gives to social life its unrivalled charms—to political association its ennobling, elevating influence on the race of man—to discover the transforming agency of science in the material world—and the renovating, purifying influence of moral and religious truth upon the human heart—whatever may be the application of those principles, they should all contribute to individual happiness and usefulness, and the general good of mankind.

And if it be true, that “just as the twig is bent the tree’s inclined,” who can justly estimate the weight of responsibility resting on those, who, as parents, have, committed to them, the moulding of those mental images—the forming of those perceptive powers, on which the future character and destiny of the child depend; or upon the teacher, who shall aid in strengthening and preparing, for good or for evil, those faculties which may be used to sink man beneath the savage, or the brute, or exalt him to the likeness and image of his Maker?

The first of these is the principle of federalism, which is the division of power between the national government and the state governments. The second is the principle of separation of powers, which is the division of power between the executive, legislative, and judicial branches of government. The third is the principle of checks and balances, which is the system of mutual restraints and checks on the powers of the different branches of government. The fourth is the principle of individual rights, which is the protection of the rights of individuals from the government. The fifth is the principle of the rule of law, which is the principle that all persons are subject to the law. The sixth is the principle of the right to a fair trial, which is the principle that every person has the right to a fair trial by an impartial jury. The seventh is the principle of the right to free speech, which is the principle that every person has the right to free speech. The eighth is the principle of the right to free press, which is the principle that every person has the right to free press. The ninth is the principle of the right to free assembly, which is the principle that every person has the right to free assembly. The tenth is the principle of the right to free association, which is the principle that every person has the right to free association. The eleventh is the principle of the right to free movement, which is the principle that every person has the right to free movement. The twelfth is the principle of the right to free trade, which is the principle that every person has the right to free trade. The thirteenth is the principle of the right to free commerce, which is the principle that every person has the right to free commerce. The fourteenth is the principle of the right to free industry, which is the principle that every person has the right to free industry. The fifteenth is the principle of the right to free labor, which is the principle that every person has the right to free labor. The sixteenth is the principle of the right to free capital, which is the principle that every person has the right to free capital. The seventeenth is the principle of the right to free property, which is the principle that every person has the right to free property. The eighteenth is the principle of the right to free inheritance, which is the principle that every person has the right to free inheritance. The nineteenth is the principle of the right to free education, which is the principle that every person has the right to free education. The twentieth is the principle of the right to free religion, which is the principle that every person has the right to free religion. The twenty-first is the principle of the right to free worship, which is the principle that every person has the right to free worship. The twenty-second is the principle of the right to free conscience, which is the principle that every person has the right to free conscience. The twenty-third is the principle of the right to free thought, which is the principle that every person has the right to free thought. The twenty-fourth is the principle of the right to free expression, which is the principle that every person has the right to free expression. The twenty-fifth is the principle of the right to free action, which is the principle that every person has the right to free action. The twenty-sixth is the principle of the right to free choice, which is the principle that every person has the right to free choice. The twenty-seventh is the principle of the right to free consent, which is the principle that every person has the right to free consent. The twenty-eighth is the principle of the right to free agreement, which is the principle that every person has the right to free agreement. The twenty-ninth is the principle of the right to free contract, which is the principle that every person has the right to free contract. The thirtieth is the principle of the right to free obligation, which is the principle that every person has the right to free obligation. The thirty-first is the principle of the right to free liability, which is the principle that every person has the right to free liability. The thirty-second is the principle of the right to free responsibility, which is the principle that every person has the right to free responsibility. The thirty-third is the principle of the right to free accountability, which is the principle that every person has the right to free accountability. The thirty-fourth is the principle of the right to free transparency, which is the principle that every person has the right to free transparency. The thirty-fifth is the principle of the right to free openness, which is the principle that every person has the right to free openness. The thirty-sixth is the principle of the right to free honesty, which is the principle that every person has the right to free honesty. The thirty-seventh is the principle of the right to free integrity, which is the principle that every person has the right to free integrity. The thirty-eighth is the principle of the right to free justice, which is the principle that every person has the right to free justice. The thirty-ninth is the principle of the right to free equity, which is the principle that every person has the right to free equity. The fortieth is the principle of the right to free fairness, which is the principle that every person has the right to free fairness. The forty-first is the principle of the right to free balance, which is the principle that every person has the right to free balance. The forty-second is the principle of the right to free harmony, which is the principle that every person has the right to free harmony. The forty-third is the principle of the right to free peace, which is the principle that every person has the right to free peace. The forty-fourth is the principle of the right to free order, which is the principle that every person has the right to free order. The forty-fifth is the principle of the right to free stability, which is the principle that every person has the right to free stability. The forty-sixth is the principle of the right to free security, which is the principle that every person has the right to free security. The forty-seventh is the principle of the right to free safety, which is the principle that every person has the right to free safety. The forty-eighth is the principle of the right to free health, which is the principle that every person has the right to free health. The forty-ninth is the principle of the right to free well-being, which is the principle that every person has the right to free well-being. The fiftieth is the principle of the right to free happiness, which is the principle that every person has the right to free happiness.

LECTURE VII.

ON

PHONOTYPY AND PHONOGRAPHY,

OR, SPEECH-PRINTING AND SPEECH-WRITING.

By STEPHEN P. ANDREWS,

OF BOSTON.

The American public has become somewhat familiar during the last two or three years with the terms Phonotypy and Phonography, which are applied to the printing and writing of language by signs accurately representing the sounds which compose it. The attempted introduction and generalization of these arts has been called, likewise, the Printing, Writing and Spelling Reformation. Their partizans profess to aim at nothing less than an entire revolution in the dress of the whole body of our literature.

I propose, however, at this time, to consider the subject under much more modest pretensions. Let us lay aside all thought of reform, and revolution, and quiet our minds from the fear of radical innova-

tions, while we examine for a few moments some of the practical wants of the school-room.

During the period of ten or twelve years past, it has become more and more common to give instruction, in our schools, either regularly, or as an occasional exercise, in the component elements of speech—the consonant and vowel sounds which we utter whenever we make use of language at all. This instruction is sometimes called “*teaching the elements*,” sometimes it is distinguished under the name of “*analysis*,” and at other times it is denominated “*an elocutionary exercise*.” Under one or the other of these names, the exercise itself is now generally familiar to every teacher who aspires to keep up, in his practical instructions, with the improvements and discoveries which pertain to his profession.

It is not necessary, I presume, to insist upon the importance or value of this kind of instruction. I may safely assume that this point is settled by the experience of the teachers, and by the general consideration that the instruction itself consists of elementary and essential truth.

I may, however, remark, that the relative importance of this exercise upon the elements is not perhaps duly appreciated. Much time is spent in dwelling on pronunciation, to the neglect of enunciation. It is, in my opinion, really more essential to a graceful speech, that every sound of every word should be neatly and distinctly uttered, than that they should all be just such sounds as can be justified by authority. I venture to affirm, that a speaker who makes every contact and modulation of his organs *tell upon*

the ear, will escape the criticisms of an intelligent and polished auditory, though he may commit forty offences against Walker or Webster, while the mumbling or stammering orator, who nevertheless gives the quality and quantity of every vowel according to rule, will fall into contempt.

This observation is of course not intended to apply to the case of positive vulgarisms, or broad provincialisms. Even these, however, are fully brought out, rendered palpable, and so the more easily avoided, by a distinct and articulated enunciation.

It will be granted, likewise, doubtless without argument, that if it is desirable to teach the elements at all in schools, it is desirable that they should be well taught. In order to this, two things seem specially desirable, in addition to the analysis itself.

1. That the elementary sounds which result from the analysis shall be classified in the most orderly and scientific manner; and,

2. That for each such sound, there shall be some corresponding, invariable sign addressed to the eye.

Neither of these points seem heretofore to have attracted any proper degree of attention.

The mouth and contiguous parts may be considered in the light of an instrument for the production of sounds. By uniting these sounds, words are formed, and by uniting words, continuous speech or discourse is produced. Sounds, therefore, are the elements, or smallest parts of speech. It is a great step towards the real knowledge of our own language, when we know the number and nature of the distinct touches of the instrument by which the language is uttered.

It is, however, but one step. These sounds have *relations to each other*, which it is important to know. Some of them are similar, and others are quite different. Some are produced at almost the same seat of sound, and others at points far remote from each other. For example: the sounds represented by the letters *p* and *b*, which are both made by bringing the two lips together, are so nearly identical, that it puzzles the most accurate observer to perceive precisely in what the difference consists, while on the other hand, nothing can be more obvious than the difference between either of these and the sound represented by *k*, which is made quite back at the throat.

Both the differences and the likenesses of sounds, are also of various kinds. They not only concern the parts of the mouth by which the sounds are produced, but the way in which the organs are applied. Hence there are cross divisions of sounds, and no one principle of classification is adequate to describe them.

The phonographic and phonotypic charts exhibit the true relations of the sounds of the language to each other, it is believed, with the greatest scientific accuracy, and overcome these difficulties of classification with extreme simplicity, and completeness of arrangement.* On this ground, if none other, their study would be a valuable addition to that of the elements, as they are generally taught.

* At this point the lecturer went into a full explanation of the principles of arrangement of the charts. See "The Complete Phonographic Class Book," p. 23.

Without the knowledge which they impart, the elements may indeed be taught, but all is not taught which relates to them, and which it is desirable to know.

In the next place, no one can fail to perceive the advantage of a single and invariable sign, to be associated with each sound or element of speech. By the aid of visible notes, musical tones are fixed more permanently in the memory, and by the same means languages which are reduced to writing, are more easily learned and retained than those which are merely spoken. The benefits of such association of two or more of the senses, are too familiar to need further illustration. But it is well known that the letters of our existing alphabet are not such signs. So far from being invariable, they are of all things the mostameleon-like and uncertain. A single vowel in different situations, stands for as many as eight or ten different sounds, and then, in turn, for any one of that number of sounds,—not that vowel alone, but half a dozen or a dozen different vowels or combinations are at times employed. The pupil does not therefore remember the *elements* by the aid of the *letters of the alphabet*, as representatives of them, but he remembers them, if he remembers them at all, in spite of the alphabet.

There are several sounds, likewise, which are never distinguished, by any appropriate representative, from other sounds, more or less nearly related to them. The effect of signs to aid in making and retaining the distinction between sounds, and the tendency of the want of them to obliterate it from the

mind, is familiarly shown by the following case. The two sounds represented by the single combination *th* in the two words *thigh* and *thy*, differ from each other just as much, and in the same manner, as the sound of *t* differs from that of *d*, in the two words *tie* and *die*; yet nobody fails to be aware of the difference in the latter case; and few even among educated persons have more than a vague recollection that they sometime learned from their spelling book that *th* has two sounds; and it would trouble them, without serious thought, to cite the precise words which would illustrate the difference.

If it be granted, then, that for each elementary sound there should be some corresponding and invariable sign, addressed to the eye, in order to render this branch of instruction the most thorough and successful possible, the question arises, what shall these signs be? Nothing better can be selected, apparently, than the existing letters of our alphabet, provided they are so applied as to be invariable. For example, we may select some one sound of the letter *a*, and confine the significance of the character or form *a*, under all circumstances to that one sound, and so all the other letters of the alphabet. But here we are met by a difficulty. There are only twenty-six letters in our alphabet, while there are at least thirty-six elementary sounds in the language; some orthoepists distinguishing one or two more.

What then remains to be done? Authors of Pronouncing Dictionaries, Spelling Books, Treatises on Elocution, &c., have generally resorted to the plan of marking the vowels, especially, and some of the con-

sonants by accent marks, semi-circles, dots, double dots, and other ornamental appendages, in order to distinguish different qualities of sound. This constitutes what are known as systems of notation. But no two of these systems resemble each other; and hardly any two authors adopt the same system; so that each book requires a *key*. The *system* has to be studied, before the dictionary can be consulted, or the spelling book used in school. Each year produces a new crop of school books, each with a new system of notation, and sometimes perhaps with little or no other merit. Certainly every practical teacher must have felt himself afflicted from this cause.

A better way would doubtless be to fix upon a certain number of new letters invented for the purpose, to represent the sounds remaining unrepresented, after each letter of the existing alphabet has been assigned to a single sound.

These, of course, will be arbitrary signs, but no more arbitrary than the letters which we now use, or than any other letters. There is no intrinsic relation between any of our letters and any given sound; and the letter might have had any other shape as well. Use has made it to us what it is, and use will do the same for any other forms that may be selected. Children drilled but for a few days to associate a particular sound with a given form or character, will do so ever afterwards. If new letters were thus to be adopted, a general harmony of appearance to the eye, with the previously existing letters, the convenience of the type founder and printer, and some relationship of the forms to those of letters which represent similar

sounds, would greatly aid to determine their several shapes. The plan is simple and effectual as a remedy for the existing defects in the modes of teaching the elements.

Let us suppose, now, for a moment, that we have accomplished this task; that for the sole purpose of impressing a knowledge of the elementary sounds of their language upon the minds of children, we have confined each letter of the old alphabet to the significance of a single sound, (when used for this purpose,) and that we have devised and added to the number, enough new letters to denote the sounds remaining unrepresented. Let us suppose that we employ our alphabet thus augmented, as a substitute for all systems of notation, and that our Pronouncing Dictionaries exhibit the words printed in this form, alongside of the word spelled in the ordinary manner, in order merely to communicate their correct pronunciation;—in fine, that it is used for all purposes relating to orthoepy.

But let us see, now, what we have in fact accomplished. We have invented an alphabet, by means of which the language may be printed, *precisely as it is uttered*, by which every sound is expressed without exception, irregularity or deviation, and which by the consequent omission of silent letters, is a fifth or a sixth less prolix than the ordinary method of print.

The question then naturally arises, why should not an alphabet so every way superior in its capacities to that which we now employ, be used instead of the inferior one, for other purposes than merely as

a system of notation? Why continue to spend years of painful drilling in teaching to spell, and then leave the task but partially accomplished, when we have at hand an alphabet, the use of which would obviate the necessity of learning to spell at all; a knowledge of the true pronunciation, conducting infallibly to the true writing of each word?

If no good reasons can be adduced in reply to these inquiries, we find ourselves suddenly and unexpectedly conducted to the brink of a revolution in the mode of spelling, or writing and printing the words of our language—while we were merely seeking for the means of improving one of the simplest exercises of the school-room.

It is the opinion of those who have most thoroughly investigated the subject, that no such reasons exist. The arguments which seem to be arguments against the adoption of a true system of spelling, vanish when subjected to the test of examination. There is a regular circle of objections which suggest themselves at once to almost every mind, when the idea is first broached, and which yield as uniformly to the counter-reasons, whenever the attention of an individual is so obtained as to lead him to prosecute the inquiry. The knowledge of the derivations of words will be obliterated; words pronounced alike, but distinguished by the mode of writing them, will be confounded; all the books in existence in the English language will become useless; and last, but chiefly, *it can't be done*.

These are the objections. It is not my intention to answer them thoroughly at this time, but rather to

throw out a few suggestions very cursively, which will probably enable you to answer them yourselves, and each for himself.

To reply to the first of these objections as fully as it may be replied to, would demand an entire lecture, of greater length than I have proposed to myself on this occasion. It might be conclusively shown that our present system of spelling never was settled with any reference to derivation, otherwise than as it was by chance coincident, nor by the light of science at all, but that, on the contrary, it was entirely the result of an ignorant and random guess-work on the part of the illiterate, while the learned despised the language, and declined to use it; and hence that there is as good a chance to gain as there is to lose by any additional changes, such as shall conform the spelling to the actual pronunciation. This is especially true of the Saxon portion of our language. As respects the words immediately adopted from the Latin and Greek languages, the deviation, to the eye, from the original words, may be somewhat greater; but this deviation takes place because the pronunciation itself has deviated, and this change of pronunciation again, has occurred according to certain organic laws, and affects entire classes of words. Hence we lose the constant repetition of testimony to a historical fact, and gain instead, the constant illustration of a philosophical principle, while the fact can at any time be verified by consulting a dictionary of the old orthography. Which is the most important? It might be shown that the latter is so by far; that etymology would thereafter be studied in the light of principles,

and with tenfold more success than by the old process ; that the mechanical laws which govern in the production of sounds by the organs of speech, when fairly understood, are quite as valuable in determining an etymological question, as the appearance of the word in print. But few persons deal with etymologies, while all deal with spelling and pronunciation. Shall the interests of the many yield to the interests of the few, or contrariwise ?

To the next objection it may be replied that nearly every word in the language, and of every other language, has more than one meaning, and frequently meanings which *seem* to have no relation to each other. Thus, for example, *kind*, means a *sort*, or *species*, and *kind* means *benevolent*. *Sound* means a *shallow bay* ; it means *to send a lead to the bottom of the sea, to measure its depth* ; it means a *tone, an utterance, to give an utterance* ; and finally, it means *whole, well-conditioned, and orthodox*. *Fast* means *tight* ; it means *rapid* ; it means *abstinence from food, &c.* In these and thousands of similar cases, there is no difference in the spelling, and we feel no need of any. In a few dozens of cases, the different meanings of the same word are by chance distinguished by misrepresenting their sounds in printing and writing them, and the retaining of this equivocal advantage is urged against the solid and immense benefits which attach to a true alphabet, instead of a false one. When we speak, this fancied advantage is obliterated, and nobody complains of any difficulty in making himself understood. But this is not all. There is an equally large class of words, or nearly so, which are

really different from each other, and which are falsely represented as the same by our treacherous orthography. It is true of men, that a person who will *lie* in your favor, will also lie to your disadvantage, and so of a pretended science. Thus nobody can tell, by the word itself, whether *tear* means a "drop in the eye," or a totally different word, *to tear* i. e., *to rip*, or *pull apart*; nor whether *Job* is the name of the ancient worthy, famous for his patient serenity under afflictions, or *a broken day's work*. Compare likewise *use* and *to use*, *réfuse* and *to refuse*, and a large list of similar words. One of the grossest cases of this kind of falsehood is found in the words *read* pronounced *reed*, and *read* pronounced *red*, they being different tenses of the same word; thus, in the proposition "I read this book with pleasure," it is impossible to determine the pronunciation of the verb, or the sense of the sentence. It may be either that I am accustomed to read the book with pleasure, or that I did read it at some particular past time with pleasure. A true spelling of the words would immediately solve the doubt. Is not the balance of advantages therefore in favor of telling the truth in writing, as well as in speaking, instead of pretending to the eye, in some cases, a difference which does not exist for the ear, and in other cases concealing from the eye real differences, and confounding words on the written and printed page, which, when heard, have perhaps no relation to each other. It is a homely old adage, but true, that "honesty is the best policy."

It is not at all true that the books now in existence, will, by the change proposed, become useless. All

books in actual and frequent use are reprinted every few years, and all which are worth the trouble, would thus be printed in the new dress. Others, which are seldom consulted, would remain in libraries, and would be read by their general resemblance, as we now read the works of Chaucer, by those antiquarians who should choose it.

But, "*it cannot be done.*" This last objection is matter of faith, or the lack of it, rather than of argument. The friends of the reform, who are most immediately connected with it, and who consequently know most of the discouragements and difficulties which attend it, believe it *can* be done, and beyond this, that it *must*, and *will* be done; that the demands of the cause of education and of science require it, and that with ordinary zeal, energy, and perseverance in urging it on the public attention, the task is not so absolutely herculean as it may seem. Much has been accomplished already, and more will have been within a few years. During the last nine or ten years, this movement has been growing and expanding under the lead of Mr. Pitman, in England, and during the last three, it has been gaining more and more of the public consideration in this country, likewise. To those whose faith is weak, we would say, continue to wait, if you must, until you are forced by still greater successes to yield your tardy assent to this great enterprise. To the bold, the generous, the confident, and the hopeful we would say, join us in the overthrow of this Babel, and the establishment of truth and scientific order in its stead. I have great faith in the possibility of doing what ought to be done. I expect

great improvements to be made in every department of science. I am not startled at what is new, provided it is demonstrably true. I believe in the greatness of the teacher's mission. I believe that the dignity of his profession is to increase with the progress of "the good time coming," but in order to do so, that it must be coupled with *true* instructions; that authority must give place to the reasons of things, and that the reflective powers shall not be hushed into silence and inactivity, or all their conclusions belied, while the memory alone is exercised.

But I am almost pledged not to talk of revolution and reform. I leave you, therefore, to work out your own conclusions, each according to the prevailing bias of his or her own mind. I shall conclude, after pointing out the nature of the difference between Phonotypy and Phonography.

Phonotypy is the term used to describe printing done in the corrected alphabet, which we have supposed. The New Testament, Milton's *Paradise Lost*, and a variety of smaller publications, periodical and others, are now printed in this form, and will be extensively disseminated both in Great Britain and in this country. Founts of phonotype have been cast in London, Paris and Boston, and extensive preparations are making, for entering upon the work of publication and propagation on a very large scale.

By Phonography is properly meant any system of manuscript, corresponding to Phonotypy in its main principle of *a sound for a letter, and a letter for a sound*. We have therefore a long hand Phonography which is merely an enlargement of the ordinary script

alphabet, so as to make forty-two letters, the number of the Phonotypic alphabet. The term Phonography, is, however, generally used to denote another system of writing, which adds to this phonetic principle, the advantages of a *legible short-hand*, and which would therefore be better described as *Steno-phonography*.

Few are aware, probably, of how much is said when I say a *legible short-hand*. Hundreds of systems of stenography have been given to the world, and yet not one which has proved a certain medium of communicating thought. It is for this reason that stenography has never become a branch of common school instruction, and there are probably not so many writers of any system as there are systems. By a sufficient amount of application, almost any one of these systems may be rendered so familiar as to be used for the single purpose of reporting, the reporter alone reading his own report, and copying it out into long-hand for the press. Phonography is, however, altogether a different affair. Based upon the "elements," and not upon any previously existing alphabet, and composed of signs of the simplest geometrical form, arranged in the most philosophical manner, and abounding in the happiest contrivances for brevity, phonography, while as a mere instrument in the hands of the reporter, it is vastly superior to any system of stenography, proves on the other hand to be extremely easy of acquisition, and to be perfectly legible by all persons, who trouble themselves but for a few days, or, at most, weeks, to study its principles. Hence it becomes a medium of communicating thought as well. The reporter has no longer to write out his report, but

sends it immediately to the printer. Authors, book-keepers, and friends corresponding with each other, use it. In fine, this admirable system of writing, the product of the genius of Isaac Pitman, of Bath, England, himself a teacher, combines *all the advantages of long-hand script, with more than all the advantages of stenography*. Why, then, shall it not supersede both? It may require a generation to effect the change. But this change must be effected through the schools. Let Phonography be taught universally in the common schools and academies of this country and Great Britain, as is already extensively done, and a revolution will follow.

LECTURE VIII.

ON THE

STUDY OF THE ENGLISH LANGUAGE.

BY D. HUNTINGTON,

OF NORTH BRIDGEWATER.

The increasing attention to the interests of general education in our country, and increasing facilities for the acquisition of useful knowledge, afford much encouragement and comfort to the patriot and philanthropist, as he anxiously contemplates the difficulties and the dangers which attend our republican institutions. It has passed into a proverb, that the only sure basis of such institutions, is found in the intelligence and virtue of the people; and as intelligence without virtue would be but a power of evil, so virtue without intelligence could accomplish little good. The community must be educated; and the best education is not that which accumulates the greatest amount of information and skill in any department of science or art, but that which gives to all the mental and moral powers the fullest, the most vigorous,

and the most symmetrical development. Among the studies most useful for this purpose, is that on which I propose to offer a few informal observations at the present time;—the *study of the English Language*. This, I humbly conceive, has not ordinarily obtained its full share of attention from our youth, and from those who guide their intellectual pursuits. No science is so intimately associated with all other sciences as this. Language is the very key of knowledge; the implement of research, and the herald of discovery; the clothing of thought in our own minds, and the medium by which it is communicated to others. It is the *corresponding secretary* of all the faculties, the *general agent* of their combined operations, and the *depository* of their common treasures. The moral, and thence the physical power of the world, at an early period, lay in the fact that “the whole earth was of one language, and of one speech.” When this power was wielded for an impious purpose, it was, by a divine and miraculous interposition, permanently impaired; and may we not hope, that as the pride and selfishness of mankind are progressively subdued by the triumphant energy of Divine truth and love, the curse of Babel will be gradually removed; and our race again enjoy that unimpeded intercourse, which can be attained only through one common vehicle of thought and feeling, and which seems essential to the full accomplishment of man’s highest earthly destiny, in a universal reign of righteousness, and peace, and joy?

However this may be, it is certain that the languages of the civilized world are undergoing a pro-

cess of assimilation ; and this process must be more and more rapid, as the intercourse of nations becomes more free and friendly ; and that language, which is richest in terms and phrases adapted to the diffusion of knowledge, and the delightful and beneficent intercourse of pure and cultivated minds, will bear the most honorable testimony to the intellectual and moral worth of those who use it, and contribute most powerfully to their onward progress in the virtues, arts and refinements of social life. In these respects our own native tongue yields precedence to none now spoken—or perhaps ever spoken. It may be inferior, in elegant precision, to the Latin of the Augustan age—in flexibility, to the ancient Greek—in simplicity and philosophical clearness, to the French—and in musical softness, to the Italian ;—yet for all the purposes of language, probably no other combines so many advantages. The variety of its sources, the richness of its combinations, the copiousness of its synonymies, the simplicity of its construction, and its susceptibility of melodious versification, fit it to be, what it is in all probability destined to become, *the* language of the literary and scientific world.

I have intimated that the *study* of our own language does not hold the prominent place, in the exercises of our schools and academies, to which it is entitled. I mean the *systematic* study of it in its several departments. *Grammar* is indeed considered an essential part of a good English education ; but if Grammar includes Orthography—which “ treats of the letters of a language, their sounds and use, whether simple or in composition ; and teaches the true mode

of writing words according to established usage;”—Etymology, which “treats of the derivation of words from their radicals or primitives, and of their various inflections and modifications to express person, number, case, sex, time and mode;”—Syntax, which “is a system of rules for constructing sentences,”—and Prosody, which “treats of the quantity, or rather the accent of syllables, of poetic feet, and the laws of versification;”*—if English Grammar includes all this, how many good grammarians have we, among the members—or I might add, even among the teachers—of our public schools?

In speaking of the usefulness of early mathematical studies in cultivating the mental powers, an able and experienced teacher, lecturing before the convention in which this Institute was formed, remarks—“Most studies pursued in schools, are more or less matter of memory. Spelling, geography, grammar, and even history, as taught to boys, require little reflection or individual effort.”† As to geography and history, they belong not to our present subject; and I pass them with the simple remark, that the deficiencies of the scholar's attainments in them, are more easily supplied by subsequent reading and observation, and in the course of the various pursuits of active life, than those in the science of language to which the author alludes; but he who leaves school with a defective knowledge of orthography, will in all probability betray that defect at every subsequent

* These several definitions are from the Grammar of Dr. Webster, prefixed to his large Dictionary.

† Grund's lecture on Geometry and Algebra.

period of life. The same is true with regard to the other departments of grammar. And here we must remark, that deficiencies in grammatical knowledge are supposed to be more frequent than in other branches of common education, probably because they are, from their very nature, more *conspicuous* than almost any other. They unavoidably obtrude themselves upon public notice, because they lie in the very *pathway* of social intercourse. Words mis-spelt, mispronounced, or misapplied, like counterfeit notes, or adulterated coin, will be stopped, examined and refused; for language is the *currency* of thought and feeling, the circulating medium of intellectual commerce.

English Grammar is often pronounced, and perhaps generally esteemed by pupils, a *dry* and uninteresting study; and this is doubtless owing to the fact that it is taught, as Mr. Grund remarks, so much as a *matter of memory*. The mere spelling of unconnected and unintelligible words, arranged in tables with regard only to the number of their syllables, the sound of their vowels, or the place of their accent, must be dull and tiresome, notwithstanding all that can be devised, in the way of prizes and spelling matches, to give it interest. Consequently, as soon as the tyro is permitted to do it, he renounces the tedious and apparently useless occupation, in favor of studies which offer both exercise and nourishment to his intellectual faculties.*

* Still more onerous and unprofitable is the task of committing to memory column after column of words, and their definitions from the Dictionary; words, which have no mutual relation but that of alphabetical order;

Etymology, also, as ordinarily taught, is hardly less wearisome than Orthography. To enumerate, and define the parts of speech, and to trace a few examples through their regular variations, is about the sum total of what is required and accomplished under this head; and to repeat and apply the rules, by which the forms and position of words in a sentence are determined, is the extent of our usual attainment in Syntax. With this amount of grammatical knowledge, the English student goes on his way rejoicing, prepared to deal with his mother tongue as he shall find occasion, in the higher seminaries of learning, in the counting room, at the bar, in the pulpit, or the hall of legislation.

And here I seem to meet the inquiry, "What shall be done? How shall the English language be taught in our schools, that this acknowledged deficiency in our common education may be supplied?"

In reply, it must be admitted that the improvement to be sought is in the *method* of instruction, rather than in the *proportion of time* allotted to it. Probably this branch of education has already its full share of attention in a majority of our public schools. And yet, as before remarked, it is not proportionally *cultivated*; and that for want of system in the instruction given. A series of miscellaneous exercises in spelling, reading, defining and parsing, is not *study-*

and definitions, which, to the young learner, must, for the most part, seem perfectly arbitrary. Sounds thus unconnected with sense, cannot be retained; the lesson of to-day supplants in the memory the lesson of yesterday; and the mind of the pupil is reduced to the condition of a pop-gun, from which each recent charge expels its predecessor, and then waits only for a like expulsion in its turn.

ing the language, in the sense intended in the foregoing observations.

The several departments of grammatical science are so *separated* from each other, as to deprive the student of the interest and aid which would be found in a *collateral* pursuit of them, with a constant regard to their mutual relations. A reference to the origin, derivation, and composition of words, helps to determine their orthography; and their orthography, when well settled, becomes a clue to their primitive meaning, and a guide to their appropriate use. It would be too much, indeed, to expect that the pupils or the teachers in our common schools should attempt to scale the heights, and fathom the depths of Philological science. They cannot trace our language through all its antiquated dialects; much less to the foreign tongues, from which its vast variety of terms has been collected. But there is so much of system in our importation of foreign terms, and in the modifications by which they are adapted to the English idiom, that, by the well directed labor of the learned, a scheme of derivation and construction might be presented, which would afford to the people at large, most essential aid, in writing, pronouncing and defining most of the words now claimed as belonging to our language. The roots or primitive words of any language, are comparatively few. These may be distinguished, and their original meaning exhibited. The various particles, also, of domestic and foreign origin, by which the meaning of the primitives is limited, extended, or otherwise modified, may be arranged in their respective classes, and definite rules

laid down for their use. The manner in which the combination of the root with its prefixes and suffixes shall affect the orthography of either, may also be determined. The scholar may thus be taught at once to write, pronounce and define, the various words of the language, by a system which will both lighten his labor and enhance its reward.

I would not be visionary. There is no rail-road to learning. There must be study,—diligent, determined, and persevering application, to make a ripe and good scholar, even with the best advantages. The literary quacks, who undertake to impart knowledge, as it were, in an aromatic pill, or a galvanic current, have had their day, and are beginning to be justly appreciated. It is admitted, moreover, that there are greater difficulties in the way of reducing our language to system, than any one, who had not made the attempt, would probably anticipate. Yet it is believed these difficulties are not insurmountable. Some of them, perhaps a large proportion, have arisen from the previous neglect of system in the formation of our language; and by the aid of system they may be considerably diminished, if not entirely removed. And here I may be permitted, by way of illustration of what I mean by system, to refer to a little work, which has been several years before the public, with highly respectable recommendations, but which has yet found its way into few public schools within the sphere of my personal observation. I mean Town's "Analysis of the derivative words in the English language." The design of the work, as stated on the title page, is "to furnish an easy and expeditious

method of acquiring a knowledge of derivative words from a knowledge of their component parts." I have no personal acquaintance with the author, and no personal interest in the success of the work. But the *plan* is believed to have been original with him. It has commended itself to the judgment of many eminent teachers, and men of science; and has, I think, a claim to the attention of all who are employed or interested in the education of the young.

It is obvious that the philosophy of language is best learned by comparing several languages, and observing the resemblances and differences among them, in regard to primitive words, and the modes of forming their derivatives. A common education, however, does not afford this privilege. Whatever will compensate the English scholar, in any considerable degree, for the want of it, must be highly valuable to him. It is believed that this desideratum may be, in great measure, supplied by the method of instruction which is here proposed. The scholar learns "to examine the structure of words, and trace out various formations from the same root, something in the same manner as the classical student is exercised in Greek and Latin. In this way, he readily discovers how the primitive word varies its signification, as it is run through all its derivative forms. From a knowledge of all the component parts, he can easily trace each shade of difference, from the plain, literal signification, to the most beautiful figurative applications." (Town.) In the course of such exercises, the student will be both amused and instructed, by discovering the comparative paucity of mate-

rials, (if I may so speak,) from which so magnificent a structure as the English language is reared. He will find that a very small portion of our words are used exclusively in their primitive and literal sense; that vast numbers depend, for their significancy, on mere mental association,—and that, often, of the most fanciful character,—and that figures of speech abound, not on the pages of elegant literature only, but in the familiar dialect of common life. In this way he will find entertainment, where he first sought only profit; his work will be his pleasure; his diligence will supply its own stimulus, and bestow its own reward. Like a skilful botanist, with his microscope and his dissectors, he can find world within world of utility and beauty, where others see only weeds and thorns; and, gathering the flowers of rhetoric on the highway of ordinary life, enjoy the bloom and odors of Parnassus, while far removed from its inspiring fountains, and its soothing shades. To teach our language to the young by the method of analysis and synthesis which I am now recommending, might require some change in our spelling books, with regard to the division of words into syllables, as well as in the general arrangement of the words themselves.

Dr. Webster remarks, that “the best division of syllables, is that which leads the learner most easily to a just pronunciation.” This principle of division is undoubtedly just, and should be maintained when it will not too much disguise the structure of derivatives, and thus hinder the analytical study of the language. The word *impulse*, for example, is naturally divided into two syllables between the *m*

-and *p* ; but when a suffix is added to form *impulsive*, why should the *s* be taken from the second syllable to which it belongs, and placed in the third, with which it has no proper connection ? The entire suffix, which changed the noun into an adjective, is *ive*, not *sive*, as the learner might, by this new arrangement, be led to suppose. Beside, by this gratuitous change, an important rule of orthography is thrown out of sight. What has become of the *e* in the second syllable of the primitive word ? It is omitted in compliance with an acknowledged canon, that when the primitive word ends with the vowel *e*, that vowel must be dropped before any suffix beginning with a vowel, except *ous*. Such criticism may seem too minute, and I would not be righteous overmuch in subordinate matters. What I would ask, is, that the leading principles of analysis and synthesis should be kept before the mind of the learner, and never unnecessarily disguised by artificial arrangements.* I know that the laws of orthography are founded on *usage*, and usage is so arbitrary, and so regardless of etymological truth, that the best general rules which can be devised, will be almost overwhelmed by exceptions. Still I believe, that, if the learned will unite their efforts in this cause, the progress of less favored classes in the knowledge of our language may be greatly facilitated. Rules may be extended, and the number of exceptions diminished—order may suc-

* Is it not as easy to spell and pronounce Cathol-ic as Catho-lic ? Patron-ise as Patro-nise ? Pen-umbra as Pe-numbra ? and easier to define them ?

ceed the confusion in which orthography and orthoepy are now involved, and the study of our native tongue be rendered not only easier and more interesting, but more directly and powerfully conducive to the great end of education—the growth and vigor of the mind.

I am inclined to think that Syntax, also, may be taught and learned much more philosophically than it usually is in our schools. If the constituents of a sentence were more distinctly presented to the mind of the pupil; and if he were required to analyse each sentence of his parsing lesson; to determine whether it is simple or compound; and if the latter, of how many distinct propositions it consists; to distinguish between the subject and predicate of each proposition, and also between the grammatical and logical subject, and the grammatical and logical predicate, and between the simple and compound form of each; &c., he would be learning more than mere Grammar, as the word is commonly understood. He would be acquiring “the art of thinking,” and would cultivate judgment and taste as well as memory; form habits of close attention, and accurate discrimination, and prepare himself to enjoy and to imitate the beauties and excellencies of the authors whom he reads, and to observe and avoid their defects.

It is thus the Latin and Greek languages are now studied in our best schools; and why is not our own tongue worthy of the same philosophical treatment? “If it should be asked,” says Rousseau, “what language is the most grammatical, I should answer, that

of the people who *reason* the best." This is an important remark. The right use of words, and the grammatical construction of sentences, are both the *cause* and the *consequence* of correct habits of thought. Words are the mental images of things; and their forms and combinations are useful only as they aid mind to commune with mind, and heart with heart; to extend our sphere of mental vision; to awaken and to regulate our moral sensibilities; and thus to give proper direction, and adequate force, to the motives of human action.

Grammar and Rhetoric are kindred studies, if not more properly considered as branches of the same. Neither is complete without the other. Perhaps they may be distinguished as the *science* and the *art* of language; the former developing its laws, and the latter applying them. The thorough study of our language, therefore, demands the use of the *pen*,—not merely in transcribing "elegant extracts," or making abridgements of the treatises which have been perused, but in reducing to practice the lessons learned, and forming habits of thought and expression in accordance with them. The use of the pen may with advantage be preceded by that of the black-board. Indeed, there is no branch of common education in which this implement will not be found highly convenient, if not indispensable. Most of the principles of orthography and etymology, for example, may be explained to the understanding, and imprinted on the memory of an entire class at once, by exercises on the board. The different representations of the pos-

sessive case, the formation of the plural, and all the methods of constructing derivative words from their respective elements, may be made familiar to the mind through the eye, more expeditiously than in any other way. As soon as the scholars have learned, from the book, the origin and meaning of some of the prefixes and suffixes, let them be exercised in combining them with such primitive words as will best illustrate their uses; one pupil writing in conspicuous characters on the board, and the rest watching and criticising the operation; and each member of the class using the chalk in turn, that the labor and benefit may be equally shared. This exercise should of course commence with words of the most obvious meaning, and admitting the fewest combinations. Gradually more difficult examples may be selected. Variations may be made also in the *order* of the exercise; sometimes the word written by the teacher's direction, and the signification given by the class, and sometimes a *meaning* suggested by the teacher, for which an appropriate *word* is to be formed by the class, from the elements with which they have been previously familiarized. From the formation of *words*, the transition is natural to the construction of *sentences*. These may at first be brief and unconnected; designed merely to exemplify the meaning of some word previously defined; to distinguish its literal from its figurative signification; or to modify its import by new combinations. Afterward, the sentences may be lengthened, or several sentences connected, so as to exhibit the same primi-

tive in its various combinations, to introduce synonyms, or to mark the shades of difference between those words which are erroneously considered as synonymous. Of course in the exercise of which I now speak, the slate, as well as the board, should be employed; each scholar writing his own sentences separately, and without consultation, and then reading them aloud, for the criticism of the class and of the teacher.

Such written exercises would also afford opportunity for digesting and applying the rules of punctuation,—a branch of knowledge very generally neglected. Few persons, even among the liberally educated, appear to have any definite ideas on this subject. They are governed in their use of points by example and habit. They place a period of course, at the end of a sentence, if they can determine where it does properly end; or marks of interrogation or exclamation if the sense demands it; but the intermediate pauses are often inserted without much regard to their rhetorical uses; and the commas, in particular, sometimes appear as if they had been sown, like garden seeds in a drill, at nearly equal distances along the lines, merely to favor the regular and easy respiration of the reader.

The theory of Rhetorical Punctuation is acknowledged to be somewhat abstruse; and the practical rules deduced from it, proportionally difficult of application. This, however, should not discourage teachers from attempting to make their pupils so far acquainted with those rules, and with the principles

on which they are founded, that they may avoid any palpable violations of them in their own practice; and for this purpose their judgment should be exercised, both in referring to the rules exemplified by good writers, and in supplying the points to sentences selected from such writers purposely without them.

These brief and broken remarks are offered, not with the expectation of enlightening this auditory on the subject, but merely to invite attention to it from those qualified to do it justice, and to evince the interest which I feel in the general object of the present assemblage. Every friend to education must desire the elevation of our common schools; and this is to be secured, not by multiplying the branches taught in them, but in making the instruction more thorough in those already introduced.

Good reading is justly regarded as a valuable attainment; but who can read well, without appropriating in some measure the thoughts and feelings which the passage before him is intended to express? and who can thus make the thoughts and feelings of the writer his own, without a thorough knowledge of the language in which they are conveyed? The scholar may have all the rules of rhetorical reading committed to memory; he may distinguish at a glance the several marks of pitch, tone, pause and inflection, which are placed in his lesson to direct him in the application of those rules; and he may be enabled by much careful practice to perform the pieces thus prepared for him;—as a young lady, with the

fingering of her music indicated by the master's pencil, may go through a sonata with a good degree of accuracy, and with an appearance of skill; but when the master is gone, and the marked book is laid aside, all correct and effective performance is at an end; the soarer's waxen wings are melted, and he drops powerless to the earth. There must be mental cultivation enough to perceive the meaning, and to feel the force and beauty of a passage, or it will be tame-ly if not absurdly uttered. In this point of view, the course of study which I have recommended assumes no inconsiderable importance.

It is to be remembered, also, that our republican institutions open the road to distinction and public influence to men of all classes and conditions; and often those, whose literary privileges have been small, are called to take an active and conspicuous part in the affairs of society. To sustain themselves respectably in the stations to which they are thus elevated, they need to speak and write their own language with some good degree of correctness. At the age of sixteen, our young people generally leave the district school; or if they attend for a few terms more, it is just to review their favorite studies, or those for which they expect to have the most immediate use in the pursuit which they have chosen. If, then, they have not studied the English language systematically, their progress in the knowledge of it is nearly at an end. Their reading will be limited by the labor which it requires; for without an analytical system of interpretation, they must resort to the dic-

tionary for the signification of every new or unknown word ; and as such words are multiplied, time and patience fail, and books are laid aside.

But while nearly all valuable books are laid aside, *reading* is continued; but it is the reading of that which imposes no mental labor, and affords no intellectual or moral benefit. Pamphlets and sheets, of every size, and price, and character, to suit the circumstances, capacity and disposition of the purchaser, load the shelves of the "depot," and the box of the pedlar, to waste the time, bewilder the fancy, pervert the judgment, and inflame the passions of the young ; and threatening to raise up a host of skeptics, libertines and radicals, to invade and to desolate the last refuge of rational freedom and true religion on the earth—the land of the Pilgrims. One of the best means of resisting the influence of a licentious press, is to cultivate a pure taste among our youth at school ; and this cannot well be done, without qualifying them to appreciate and enjoy the beauties of English classical literature. Let not the teacher lead them to suppose that the knowledge of facts, and of the relations of number and quantity, constitutes the whole, or even the most important part of education ; or forget, that, but for the wonderful power of language, no other art or science could ever have been cultivated. Let the purity and propriety of his own language, show his pupils how much of convenience and of intellectual dignity there is, in being able to communicate one's thoughts without confusion or delay ; and how intimate the connection between the

discipline of the mind, and that of its chief organ and interpreter.

If the cultivation of a correct taste is one valuable safeguard against the debilitating and poisonous influence of a spurious literature; and if the opportunity for such cultivation enjoyed by most young persons is limited to the period of their attendance on the district school, it is surely important that our teachers be prepared, by their own intellectual training, to elevate the views, and assist the efforts of their pupils. In doing this, they will promote the cause of *virtue* as well as of *science*; for a *refined* and *regulated mind* is the friend and ally of a *pure* and *pious heart*.

The influence of moral upon intellectual improvement, has been clearly and impressively exhibited to us. That influence is in a considerable degree *mutual*. Though literature will not *originate* piety, it can, and ought to *nourish* it. The "Pleasures of Imagination" are not to be indiscriminately rejected, as if they all were

"the fruit

"Of that forbidden tree, whose mortal taste

"Brought death into the world, and all our woe;"—

they may be pure and salutary. In the world of thought, to which a well directed course of English study introduces the scholar, he surveys the same scenes of sublimity and beauty, from which the great masters of the pen and lyre have drawn their sweetest and strongest inspirations; and, as the best pro-

ductions of the pencil teach to look with a painter's eye upon what is fair and glorious in the visible creation,—so familiarity with the authors of our classic literature aids the mind to perceive and enjoy whatever is lovely or majestic in nature, in truth, and in moral sentiment. Thus the condition of mankind is, in one respect, equalized ; and the highest pleasures, and the best advantages for improvement, are brought within the reach of all rightly cultivated minds.

“ What though not all
Of mortal offspring can attain the heights
Of envied life ; though only few possess
Patrician treasures or imperial state ;
Yet Nature's care, to all her children just,
With richer treasures and an ampler state
Endows at large whatever happy man
Will deign to use them. His the city's pomp,
The rural honors his. Whate'er adorns
The princely dome, the column and the arch,
The breathing marbles and the sculptured gold,
Beyond the proud possessor's narrow claim,
His tuneful breast enjoys. For him the Spring
Distils her dews, and from the silken gem
Its lucid leaves unfolds ; for him the hand
Of Autumn tinges every fertile branch
With blooming gold, and blushes like the morn.
Each passing hour sheds tribute from her wings,
And still new beauties meet his lonely walk ;
And loves unfelt attract him. Not a breeze
Flies o'er the meadows, not a cloud imbibes
The setting sun's effulgence, not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure unproved. Nor thence partakes

Fresh pleasure only ; for the attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious ; wont so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home
To find a kindred order, to exert
Within herself this elegance of love,
This fair inspired delight ; her tempered powers
Refine at length, and every passion wears
A chaster, milder, more attractive mien.

* * * * * “ Thus the men

Whom Nature's works can charm, with God himself
Hold converse ; grow familiar, day by day,
With His conceptions ; act upon His plan ;
And form to His the relish of their souls.”

[*Akenside's "Pleasures of Imagination"*—B. 3, l. 575, &c.

1914
The American Medical Association is a non-profit corporation organized for the purpose of promoting the science and art of medicine and the health of the people of the United States. It is composed of members who are physicians, surgeons, dentists, and other medical practitioners, and who are interested in the advancement of the medical profession and the welfare of the community. The Association is organized into various departments and committees, each of which is responsible for a specific aspect of the medical profession. The Association's primary concern is the advancement of the medical profession and the welfare of the community. It does this by promoting the science and art of medicine, by providing a forum for the exchange of ideas and information, and by advocating for the interests of the medical profession and the community. The Association's activities are carried out through its various departments and committees, and through its publications, including this journal. The journal is a valuable source of information for medical practitioners and for the general public. It contains articles on a wide range of medical topics, and it provides a forum for the exchange of ideas and information. The journal is published weekly, and it is available to all members of the Association. The Association's activities are carried out through its various departments and committees, and through its publications, including this journal. The journal is a valuable source of information for medical practitioners and for the general public. It contains articles on a wide range of medical topics, and it provides a forum for the exchange of ideas and information. The journal is published weekly, and it is available to all members of the Association.

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THE
LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

CONCORD, N. H., AUGUST, 1847,

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
WILLIAM D. TICKNOR & CO.,
Corner of Washington and School Sts.

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AMERICAN INSTITUTE OF INSTRUCTION.

EIGHTEENTH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

{ *Concord, N. H., Aug. 17, 1847.*
 Representatives' Hall.

The Institute convened at half past 10 o'clock, A. M., and the President being absent, was called to order by Mr. Mackintosh, of Boston, one of the Vice Presidents, who gave a brief sketch of the history, character and objects of the Society.

Prayer was then offered by Rev. Nathaniel Bouton, of Concord, after which the Constitution, and the Records of the last year were read by the Secretary.

Mr. Mann, who was to give the Introductory Lecture, not having arrived, Professor Brown, of Hanover, consented to anticipate the time assigned for his Lecture, and delivered a very profound and learned Discourse on "*The Elements of the English Language.*"

Mr. Thayer, of Boston, having arrived, took the chair,

and the Institute proceeded to appoint a Committee of Nomination.

The gentlemen appointed on the Committee were Messrs. Bates, of Boston, Pierce, of West Newton, Mass. Pettes, of Boston, Mackintosh, of Boston, and Greenleaf, of Bradford, Mass.

Messrs. Metcalf, of Boston, Putnam, of Salem, and Fitz, of Cambridge, were appointed a Committee to seat ladies and strangers.

The Curators and Treasurer presented their Reports, which were accepted. Adjourned.

Afternoon. The Nominating Committee made their Report, which was accepted and laid on the table, and the list of the names reported, ordered to be printed.

On motion of Prof. Sanborn, of Hanover, it was voted, that the following subject be taken up for discussion this evening, viz:—“ *The appropriate helps required by the Student, both in the study of the Classics and of the Sciences, in order to secure the highest degree of Proficiency.*”

The Institute then listened to an eloquent Lecture from Mr. Mann, of West Newton, Mass., on “ *Motives of Teachers.*”

After a recess of five minutes, the subject of the Lecture was taken up for discussion, in which Prof's. Sanborn and Andrews, and Messrs. Pierce, of West Newton, Mass., Adams, of Concord, and the Lecturer, participated. Adjourned.

Evening. At 7½ o'clock the Institute came to order, and listened to a spirited discussion of the subject assigned for the evening, by Prof. Sanborn, Mr. Greenleaf, of Bradford, Prof. Adams, of Concord, Messrs. S. W. Bates, of Boston, Marsh, Mann and Pierce, of West Newton, and Burnham, of Vermont. Adjourned.

WEDNESDAY, AUG. 18, 1847.

At 8½ o'clock, A. M., Mr. Mann having taken the chair, the Institute proceeded to ballot for officers for the ensuing year, and the following gentlemen were unanimously elected.

PRESIDENT.

GEORGE B. EMERSON, Boston, Mass.

VICE PRESIDENTS.

David Kimball, Needham, Mass.

Gideon F. Thayer, Boston, “

Jacob Abbott, New York.

Horace Mann, West Newton, Mass.

Peter Mackintosh, Boston, “

John Kingsbury, Providence, R. I.

Samuel Pettes, Boston, Mass.

Nehemiah Cleaveland, Brooklyn, N. Y.

Denison Olmstead, New Haven, Conn.

Benjamin Greenleaf, Bradford, Mass.

John A. Shaw, New Orleans, La.

Frederick Emerson, Boston, Mass.

Stephen C. Phillips, Salem, “

Cyrus Pierce, West Newton, “

William Russell, Medford, “

William B. Fowle, Boston, “

Cyrus Mason, New York.

J. H. Agnew, Ann Arbor, Mich.

Calvin E. Stowe, Walnut Hills, Ohio.

Solomon Adams, Boston, Mass.

Thomas Sherwin, “ “

Henry Barnard, 2d, Providence, R. I.

David P. Page, Albany, N. Y.

Daniel Leach, Roxbury, Mass.
 Asa Cummings, Portland, Me.
 Edwin D. Sanborn, Hanover, N. H.
 E. A. Andrews, New Britain, Conn.
 William A. Shepard, Boston, Mass.
 Rufus Putnam, Salem, "
 W. H. Wells, Newburyport, "
 Joshua Bates, Jr., Boston, "
 Charles B. Haddock, Hanover, N. H.
 John P. Payson, Portsmouth, N. H.
 Richard S. Rust, Northfield, "

RECORDING SECRETARY.

John D. Philbrick, Boston, Mass.

CORRESPONDING SECRETARIES.

Charles Brooks, }
 Thomas Cushing, Jr. } Boston, Mass.

TREASURER.

William D. Ticknor, Boston, Mass.

CURATORS.

Josiah F. Bumstead, Boston, Mass.
 Nathan Metcalf, " "
 Samuel S. Greene, " "

CENSORS.

Charles K. Dillaway, Boston, Mass.
 William J. Adams, " "
 Joseph Hale Abbott, " "

COUNSELLORS.

Alfred Greenleaf, Brooklyn, N. Y
 Nathan Bishop, Providence, R. I

Luther Robinson, Boston, Mass.

Oliver Carlton, Salem, “

Abraham Andrews, Boston, “

Samuel J. May, Syracuse, N. Y.

Roger S. Howard, Thetford, Vt.

William D. Swan, Boston, Mass.

Barnum Field, “ “

Charles Northend, Salem, “

Joseph Hale, Boston, “

D. P. Galloup, Salem, “

After the election of officers, an excellent Lecture was given by Rev. Hubbard Winslow, of Boston, on the “*Study of Language*,” several topics of which were ably discussed by Messrs. Greenleaf, Henry, Sherwin, Winslow, and Prof. E. D. Sanborn.

Mr. Joshua Bates, Jr., of Boston, delivered a very able and practical Lecture on the “*Requisites for Success in Teaching*.” The Lecture was followed by many judicious and valuable remarks upon the same subject, by Messrs. Henry, of N. Y., Winslow, of Boston, Greenleaf, of Bradford, Pierce, of West Newton, the Lecturer, Mackintosh, of Boston, and D. H. Sanborn, of Northfield, N. H.

On motion of Mr. Philbrick, of Boston, it was voted, that the “*Progress and present state of Education in New Hampshire, and the best means of securing its further Progress*,” be the subject for discussion this evening. Adjourned.

Afternoon. The Institute came to order at 3 o'clock, Mr. Mann in the chair, and listened to a learned Lecture from Mr. S. S. Greene, of Boston, on “*English Grammar*.”

After a spirited discussion of the subject of the Lecture, by Messrs. Henry, Greenleaf, Pierce, Greene, Wells, of Newburyport, Andrews, of Conn., and D. H. Sanborn, of Northfield, N. H., the Institute adjourned.

Evening. The subject assigned for the evening was taken up, and spoken to by Messrs. Philbrick, Moore, of Manchester, N. H., Centre and Payson, of Portsmouth, Henry, of N. Y., Sherwin, of Boston, Greenleaf, of Bradford, and Prof. Brown.

The Institute adjourned to meet at 8½ o'clock in the morning.

WEDNESDAY MORNING, AUG. 19th.

The Institute came to order at 9 o'clock. Mr. Mann presiding.

The Annual Report was presented and accepted, and also the Report of the Censors.

Mr. Joseph Hale, of Boston, favored the Institute with an instructive Lecture on "*Thorough Teaching.*"

After a recess of ten minutes, the Institute was called to order, and a Communication was received from citizens of N. H., in relation to the proceedings of the Institute, which was referred to Mr. Pierce, of West Newton, to report thereon.

The question having been proposed, as to what measures can be taken by the Institute to obtain statistics of the annual progress of Education in the several States of the Union, it was voted, That the subject be referred to a Committee of three, to be appointed by the Chair, to report thereon at the next Annual Meeting.

The Chair appointed the following gentlemen on the Committee. Messrs. Barnard, of Providence, Sherwin, of Boston, and Page, of Albany.

Mr. Harvey Jewell, of Boston, called the attention of the Institute to some incorrect statements, which were made last evening in relation to Education in New Hampshire, and made some spirited remarks upon that subject.

The Institute then listened to a very interesting and appropriate Lecture, "*On the Appropriateness of Studies to the state of Mental Development*," by Rev. T. P. Rodman.

Some further remarks were made by Messrs. Moore, Fowler, of Concord, and Jewell, in relation to the subject of Education in New Hampshire, after which, on motion of Mr. Pierce, the following resolves were unanimously adopted.

Resolved, That the thanks of this body be presented to those gentlemen, citizens of Concord, and elsewhere, who procured the use of this Hall for the accommodation of the Institute, and in various ways have contributed to render its sessions so gratifying to its members. Also, to the several gentlemen who have addressed the Institute in sensible, eloquent, and instructive Lectures. Also, to the Proprietors of the Concord, Nashua, and Lowell Rail Roads, for the generous accommodation of free tickets to sundry members from Massachusetts. Also, to the Proprietors of the various papers, which, through their columns, have given publicity to the meetings of the Institute, and spoken favorably of its purposes and objects.

In regard to the Resolves of citizens of New Hampshire, communicated to the Institute, this morning, Mr. Pierce reported the following Resolution.

Resolved, That, as an expression of kind reciprocity, and grateful respect toward the citizens of New Hampshire, the said Resolves be committed to our Secretary, and by him entered upon our Records.

COMMUNICATION FROM CITIZENS OF NEW HAMPSHIRE.

Concord, Aug. 19, 1847.

At a meeting of citizens of New Hampshire, held in Representatives' Hall to express their views in relation to the proceedings of the American Institute of Instruction, of which Hon. Matthew Harvey was chosen President, and Rev. W. H. Moore, Secretary, the following resolutions, presented by Judge Upham, were adopted.

Resolved, That we tender our thanks to the American Institute of Instruction, for the appointment of their Annual Meeting in New Hampshire, and for the satisfaction we have experienced in listening to the able and instructive lectures and discussions, during their present session. That we cordially approve of the objects of the Association, as a powerful agency in promoting the cause of Education, and that its officers and members are entitled to the gratitude of the public for their efforts.

Resolved, That the Secretary of this meeting be instructed to communicate a copy of the foregoing Resolutions to the Institute.

The following Resolution, presented by Col. Stevens, of Concord, was also adopted.

Resolved, That we pledge ourselves as citizens of New Hampshire, to aid, as far as in our power, the American Institute of Instruction, in promoting the cause of Education.

W. H. MOORE, *Secretary*.

Mr. Mann, from the Chair, having tendered thanks to the audience for their attendance, the Institute Adjourned, *sine die*.

JOHN D. PHILBRICK, *Rec. Sec'y*.

ANNUAL REPORT OF THE DIRECTORS.

Concord, N. H., Aug. 18, 1847.

THE Committee of the Directors of the American Institute of Instruction who were appointed to report upon its affairs at the annual meeting, have the pleasure of reporting them in a highly prosperous state.

Our Treasurer reports his receipts the past year to have been	\$414,07
And his expenditures	343,99
Leaving a balance in his hands of	70,08

"The Censors of the American Institute of Instruction report that the annual volume of Lectures has been published under their direction on the same terms as in former years. The number of 500 copies was printed. In consideration of the sum of \$108, Messrs. Ticknor & Co. agreed to take upon themselves all risk of publication, to furnish 25 copies for the Institute, and to fix the price of the volumes 50 cents each.

By a vote of the Institute, 5000 extra copies of the lecture of Rev. Jason Whitman were published for gratuitous distribution. For these the sum of \$91,62 was paid.

In accordance with a similar vote, Mr. Tillinghast was requested to furnish a copy of his lecture for publication, but declined to do so.

The Censors recommend the volume of Lectures now published, to the favorable notice of all interested in the cause of education. It contains much valuable information on the different subjects which it treats, and can be obtained at a very reasonable price."

The American Institute has now been established eighteen years. What has it accomplished in that time?

It has brought together annually a large body of teachers, who, by lectures and discussions on the duties of their profession, have encouraged and enlightened each other. Wherever its meetings have been held they have not failed to interest the community in the cause of education. We may infer this from the increased attention paid to the election of school committees, to the qualifications of teachers, and the architecture of school houses.

Another advantage derived from the establishment of the Institute may be found in the annual publication of a volume of lectures on Education. Seventeen of these volumes are now before the public. They are the production of mature and highly cultivated minds, and constitute in themselves a comprehensive and valuable library for the teacher.

To the exertions of the Institute may be traced the origin of our Normal schools, the benefit of which our community are daily experiencing. The earliest and most powerful advocates of these schools were among the most active members of the Institute.

We might mention many other modes in which the Institute has directly or indirectly benefited the community, but we are willing to rest our claims to popular favor on what has been thus briefly stated.

Respectfully submitted by

C. K. DILLAWAY,	} <i>Committee.</i>
JOHN D. PHILBRICK,	
P. MACKINTOSH,	

LECTURE I.

ON THE

STUDY OF LANGUAGE.

BY HUBBARD WINSLOW.

AN ancient proverb says, "Thoughts are the sons of heaven, but words are the daughters of earth." Nor shall we object to the proverb, if the comparison be extended to imply as much attention and choice in regard to earth's words, as we are wont to bestow in regard to earth's daughters. If daughters are the brightest exponents of earth, words are the brightest exponents of thought. We can indeed conceive of words without thoughts, and also of thoughts without words, but the actual separation of the two implies a divorce as fatal as that of the soul from the body.

The mutual relations of thoughts and words are more exact and important than most imagine. So far as manifestation is concerned, and often even to all intents of reality, a man is copious or barren, bright

or dull, compact or loose, common-place or original, keen or edgeless, strong or weak, in *thought*, in just the degree that he is in *language*. Only he who thinks vigorously, writes and speaks vigorously; and he who writes and speaks vigorously, does certainly think vigorously.

The vast importance of the study of language thus directly appears. But there is yet a wider view. Brutes have language; and even inanimate nature, trees, flowers and stones themselves, may be said, almost without figure, to have language. But the language of all creation below humanity is extremely limited. The lion can growl out his wrath, or roar out his sentiment of majesty; the happy spring-bird can tune forth the merriness of his heart; the amiable cow utters no dubious voice of lamentation over the untimely death of her offspring;—I would be last to deny all these the honor of language.

But it is only he to whom pertain the appropriate organs of human speech, and those organs in connection with a well trained and furnished intellect, that can claim, in its full sense, this glorious prerogative. He only can descend into the refinements of thought, ascend on the wings of imagination, define abstract truths, enlarge the boundaries of knowledge, and project himself into the illimitable past and future. With him language enters into all the curious chambers of soul and spirit, and sweeps over the mighty fields that lie only in the mystical realms of imagination.

Pantomime is an expressive language, but limited; and most of its expressiveness is due to the more exact and copious language of the vocal organs. What-

ever is said by the hand, the foot, the eye, the pallid or blushing cheek, the firm or quivering lip—all the studied scenes and manœuvres of the opera—requires the anterior utterance, or the exposition of vocal language;—otherwise, the most vague generalities are all that can be expressed.

If then language and thought are so clearly affianced; if the very life, growth and utterance of soul, and all that moves the mighty machinery of human existence, depends on the language of these vocal organs, how great its demand on our attention.

But it is said, we learn enough of language for all practical purposes in the ordinary course of life. The nursery, the market, the counting-room, with enough of school to teach us reading, spelling and writing, suffice for all the language we require. Very well, if you are content to pass your existence in the narrow rounds of that bark-mill, to chain your immortal spirit to that little dusty nook, to know and commune with nothing but what is thus cheaply acquired, you are undoubtedly right. But if you would go further in thought, you must go further in language. If you would range the broad, green, bright fields of eternal beauty and life, which heaven has spread for the spirit to walk on, you must invest that spirit with the mighty locomotive powers of language—of language largely studied, explored, analyzed, and firmly possessed.

I speak of language in general, of our own language in particular. That family of languages, or rather of dialects, of which the English is a member, is essentially *one*. It requires but little study to see that all

the European languages, including the ancient Greek and Latin, are of the same stock, and are really one and the same language under various modifications. Now the true way to study language is, in my opinion, thoroughly to investigate those generic roots and principles which are the basis of all these dialects, and then to carry them out in their details as time and inclination allow, always of course going most into particulars in the dialects with which we have most to do. To the Englishman the English is, of course, the most important of all languages, and therefore demands his most thorough study. It is a sad oversight, that realizes the predicament of the unfortunate candidate for the office of teacher in a New England school:—The Committee rejected him. His surprised father said that he had been at great expense for his education—that his son had been taught five languages. The Committee coolly replied, they did not doubt it, but unfortunately the English did not happen to be one of them. We often see very decent Latin and Greek scholars, who yet make awkward work with the English. But let language be studied as it *should* be—fundamentally—and the study of one dialect, greatly facilitates that of another;—in studying the Latin, one is learning the foundation of the English; and more than this, we maintain, that a truly thorough and extensive knowledge of the English language, implies a knowledge of the Latin. The fundamental principles of the Latin language may, to a considerable extent, be learned, by studying the English; but it is the easiest course to learn them directly from the Latin. Lay the axe at the root of the

tree. Give me three years to teach two boys the English language;—with the one let me begin with the Latin, with the other, confine my teaching to English—at the end of the time, the Latin scholar will have by far the more perfect knowledge of the English. But it must be the study of Latin, not merely by thumbing dictionaries and rehearsing rules of syntax, but by also investigating the elementary meaning and relations of words—by going not only *into* but *behind* the grammar and dictionary, exploring those facts on which grammars and dictionaries depend. This rightly done, one and the same grammar, slightly modified, answers for the whole family of European languages, ancient and modern;—and this should be accompanied with a lexicon, in which the roots are exhibited as one and the same in all. Such a lexicon as we need for a thorough and comprehensive study of language, has not yet been written; and the man who shall successfully devote his life to such a work, will deserve the gratitude of all coming generations.

When a scholar has learned one root, and the style of modification which it assumes in the different languages, he can tell, *a priori*, what words are or may be formed from an analogous root in the German, French, Italian, Spanish, &c. He is thus learning a whole family of languages at once, in a fundamental manner, and only needs to give a more direct and finishing eye to those particular dialects with which he is most concerned. We may thus study language scientifically,—much on the same plan that we do comparative anatomy. The vast improvements of this

noble science, are due to this method of investigation.

There are two considerations by which I would urge this study. The first has respect to mental discipline. The object of study is to discipline the mind and put it in possession of the best elements for the future acquisition of knowledge. Now by the wise arrangement of Providence, those studies which best discipline the mind, at the same time furnish it with the most prolific "seeds of things." Perhaps I shall be thought heretical, and even radical; but I cannot repress the conviction that much is studied, or pretended to be studied, which is premature, and of course, profitless. Years are frittered away, for which the pupil has in after life almost nothing to show. Let the mind be first *disciplined*, and richly furnished with elemental ideas and effective materials, then let it go forth from the school to read, reflect, observe, judge and treasure up for itself, from the vast worlds within and around it.

With this view, I cannot forbear to give great prominence to the study of Language. No discipline can be more thorough, comprehensive, perfect, than this affords. I do not except even Mathematics. To them be all praise awarded, and far be the day that shall dishonor them in our schools. If pupils were to divide their time, for a series of years of close application between Language and Mathematics, at the end of the period they would find their minds regenerated, and placed on high vantage ground forever.

The study of Language is peculiarly happy, as imparting just that kind of discipline which prepares the

mind for successful contact with the realities of life. Rightly pursued, it calls urgently and equally for the protracted exercise of reason, judgment, invention, memory, imagination, for the habit of analyzing and recombining;—it puts all the searching, investigating and demonstrating powers into harmonious and active play. Reason must open wide her bright eye, and look in and through with piercing earnestness; judgment must hold the scales of probabilities, and weigh with exact hand; invention must pry eagerly into every avenue of possible meaning; memory must industriously arrange and pack all for use, in her silver basket; imagination must take wings with the author studied, exploring the scenes presented, and the sources of figurative language; the longest and knottiest sentences must be unravelled, step by step, and tied up again in another dialect, in an idiom and import corresponding to the first;—in short, inquiry, discovery and proofs are demanded at every step. He to whom such a study does not afford mental discipline, will not be likely to obtain it from any other. It was a mistake that dishonored the noble edifice of humanity with such a tenant. *Equi te esse feri similem dico.*

The Hon. Daniel Webster, not less clear, manly, vigorous and elegant in his style, than strong and convincing in argument, devoted most of his time as a student to the Latin and Greek Languages, and was distinguished mainly in these studies. He has been heard to remark, that were he to go through his youth again, he would devote at least one half his time to the study of Latin. There is a classic chasteness, precision, vigor, exactness of meaning, and dignity of

style, secured by the study of Latin, as fundamental to the English language, for which no substitute has been found. Milton, Johnson, Addison, Macauley, would never have written as they did, but for their thorough and prolonged study of Latin.

Scarcely less can be said of the German, as fundamental to the English ; although all modern languages are far below the ancient Latin, as sources of mental discipline. The English language is built on the Latin and German, its words being mostly derived in about equal proportions from these two sources. Were the pupil to study two, and only two languages, with a view to mental discipline and a thorough knowledge of the English, those two languages should undoubtedly be the Latin and German.

But there is yet another reason why we should give increasing attention to the study of Language, in the most generic and comprehensive manner. The time for mountains, rivers, oceans, to separate nations, is rapidly going by. We are every hour coming nearer to France, Germany, Italy, Spain, and all other nations. The world seems destined, ere long, to be shaken into one great mass. But the literatures, the dialects of these various nations, are written on their pages, their hearts, their lives forever. Men who would walk abroad and commune with humanity freely, must become acquainted with its languages.

But why should a person spend four or five years in digging around one solitary dialect, when the same time rightly applied, might put him in possession of all the dialects to which it is related? Why should he devote years to battling with the details of a soli-

tary grammar and dictionary, overtaxing memory and patience, to learn an enormous mass of confused facts, when nine tenths of those facts might have been learned in less than the same time, not merely as developing a single dialect, but a whole family of languages?

In many respects we have precedence of Europe; but, in the knowledge of Language, modern Europe is quite before us. A large proportion of scholars and public men in Europe, write and speak several languages. Nor is this merely because the nations are contiguous. They devote more *time* to language, and they study it more *scientifically*. It is often remarked, that the Germans must have more natural tact than we for languages, or they would not master so many more. How is it that we seldom find an educated German, or a German in mercantile or public life, who does not write and speak, with apparent equal readiness, the English, French, Italian and Spanish, as well as his native dialect? Not one half of our educated men can speak any other than their mother tongue; and of our foreign ministers and merchants, most of them are dependent on an interpreter, until long intercourse with another language has rubbed a little of it into their skulls. This is not because Americans are duller, but because they study language less, and to less advantage.

Having said thus much of the importance of an increased attention to Language in our country, I would venture some suggestions as to the best method of pursuing this study.

The first knowledge of language is acquired in in-

fancy and childhood. The ear is made familiar with certain sounds as associated with certain ideas, and the organs are gradually accustomed to articulate them. The child thus learns to understand and to utter the symbols of thought, which, at first very few, grow at length into a considerable catalogue. He is then taught to spell and write them. The knowledge of Language is thus carried to a certain limited extent, beyond which, in this way, nothing more can be gained, except an occasional addition of a word or phrase. Of the foundations and science of language, almost nothing is known; the mind revolves within a narrow circumference of ultimate *facts*. Under these circumstances, it must forever remain very limited in its range of words, and especially ignorant of their various meanings, and appropriate uses. It is crippled and foiled in all its attempts to throw itself out with originality and boldness. If it can understand the written and spoken thoughts of others, it has no confidence to put forth its own, except within very circumscribed and beaten limits.

To remove this impediment, and enlarge the knowledge of language, the next step is usually a resort to the study of grammar and dictionary. But the study of grammar frequently embraces little else than a dry detail of technical rules, and prescribed usages, having no reference to the interior of language, or tendency to place its vast and ever swelling wealth within the mind's grasp. As to the study of the dictionary, nothing can be more ungracious as a task, or fruitless of reward, than to sit down, day after day, to the memory-tasking drudgery of learning the definition of

words. Unless the pupil is favored with a good share of the accommodating taste of the good natured old lady, who unwittingly drew a dictionary from the library and declared it one of the most interesting novels she had ever read—he will neither patiently nor profitably go forward in this blind, slow, toilsome path. Hence it is that thousands of even the educated classes, go scarcely beyond the first stage in the knowledge of Language.

It is of course but a brief outline of a plan of study, that can here be indicated. Necessity, at this hour, compels the observance of the poet's precept—

*Quicquid præcipies, esto brevis ; ut cito dicta
Percipiant animi dociles, teneant que fideles.*

There are two extremes to be avoided—the *exclusive use*, and the *entire rejection* of grammar and dictionary. Some among us are at this time pushing with all enthusiasm to one extreme, some to another ; the event will prove both wrong. The outlines of grammar—the declensions of nouns, pronouns and adjectives—the conjugations and inflections of verbs, and a general idea of the principles of syntax—must be thoroughly studied. The learner should then commence reading, using the dictionary only as necessity compels, exploring the root and primitive meaning of every word so carefully, if possible, as never to need the dictionary for that word, or any of its offspring a second time. If he cannot quite reach this point at first, let him come as near it as practicable. He should at once throw himself down to the bottom of Language, and not linger on the surface ; for the more

we approach its foundation, the more simple it becomes;—and moreover, one fundamental idea gives birth to many others. Instead of first spending months in committing to memory all the minute rules, exceptions and observations of a copious grammar, he should dive directly into the language itself—and learn from the original source, so far as possible, to make his own grammar. It has been well said, if one would learn to swim, he must not stand upon the shore and have the water spattered on him, but plunge into the element.

It is now time for the pupil to go thoroughly into the meaning of words. Let him begin with the elements of words—*letters*. Let the vowels be indicated as mere musical vocals, having ordinarily no meaning in themselves, but representing certain volumes of sound made by us in common with the brute, to be moulded into meaning by consonants—Let the liquids, gutturals, labials, dentals and lingual dentals be described, and the classes of ideas which each naturally represent be fully shown. This point requires particular care. Language is not a mere conventional arrangement, as is too generally presumed—its elements are founded in nature. He who does not attentively study nature in her organs and utterances, cannot become a thoroughly scientific linguist.

The prefixes and their meanings may next be learned—*ab, ad, be, bis, con, cata, cis, de, dis, e, en, ex, &c.*, and the affixes—*able, ate, dom, ive, ism, ist, ish, less, full, &c.* Most of the prefixes and many of the affixes are the same in all the European languages, and they may be learned in a few lessons.

The *roots* of words should next be examined. It is found that all the European languages have most of their roots in common; that is, one and the same root is found in all these languages, variously formed and dressed to the company it keeps. In passing from one language to another, words are subject to the following changes:—*Vowels may commute, be inserted, or be dropped,—Gutturals may commute,—Labials may commute,—Dentals and Lingua-dentals may commute,—Liquids may flow out or in, at the will of euphony,—Aspirates may come or go, as the genius of the language requires. By keeping these rules in view, with the peculiarities of case and termination, words may be readily passed round from one language to another. Thus *eis* in Greek, is *unus* in Latin, *ein* in German, *un* in French, *uno* in Italian, *one* in English. These have all one root, one meaning, and they pass from one language to another, according to the rules just indicated. So, again, *horrodeo* in Greek, is *horresco* in Latin, *rauhén* in German, *orrido* in Italian, *horrible* in French, *horrid* in English;—*nux* in Greek, is *nox* in Latin, *nacht* in German, *notte* in Italian, *nuit* in French, *night* in English. Many words are used only in *some* of these languages, their meaning in the others being represented by *synonims*. Thus the word *èrōs* in Greek, is *amor* in Latin, *amore* in Italian, *amour* in French; and these are usually represented by *leben* in German, *love* in English. But the same root usually finds its way into some of the oblique forms, in all the languages. Thus, the Eng-

* See a pamphlet on the Alphabet, by Dr. Charles Kraitzer.

lish has *amorous*, *amorously*, &c., from the Latin *amor*, while it takes the noun, *love*, from the German *leben*. The careful student will soon become familiar with these changes, as well as with the peculiar tastes and affinities of the various languages in their commutations of letters. In general, as we move North, language becomes more guttural, sibilant, sharp; as we move South, more liquid, soft, mellow. Northern languages love consonants; Southern, vowels. Most changes are with reference to these principles. Thus *niente* in the South, is *nothing* in the North; the English *good*, is sharpened into the German *gut*; and *God* into *Gott*. The Italian *conoscenza*, the French *connoissance*, in English becomes *knowledge*, and in German the still more guttural and sibilant *bekantschaft*. The student will perceive that all these are from one and the same root—a root shaped and dressed to the genius of the several languages, agreeably to the principles which we have noticed.

Another important fact to be considered, is, that all words have but *one* original and essential meaning. All other meanings are secondary, accidental, subordinate, and usually dependent on the connection. When the student finds in his dictionary forty meanings to one word, he is astump against two mighty problems—how to remember them all, and which to take. Let him search out the one original meaning—fasten it in his mind—and from that, by the exercise of his own reason, deduce all the others, as the connection may indicate. Let him thus get behind the dictionary, and learn directly from the fountain of knowledge. He will thus come at the *real* meaning

of words—he will *see* and *feel* it, with an accuracy which no dictionary, unattended with this mode of study, can ever teach.

Let us now, for illustration, take a single root, and for the sake of being intelligible to all, pass it through only one of its English positions. From the Greek word *elauno*, comes the Latin *pello*. *Elauno* signifies to elongate, or draw forth, and by prefixing the percussive labial, *p*, it signifies to *force*, or *move earnestly*. But *pellauno* is a long word, so the Greek affix is dropped, and the word in Latin becomes *pello*. The principal parts of this verb are, *pello*, *pellere*, *puli*, *pulsum*. Dropping the Latin affix, we have the English root *pel* or *pul*. The various meanings of this root, with its appendages, are then easily determined.

First, directly from the root, we have *pull*, to move urgently—*pulley*, a thing to move with—*pulling*, the act of moving—*puller*, one who pulls—*pellet*, something pulled or stretched, as a skin, also something to be moved quickly, as a bullet—*pell-mell*, confused and quick movement, &c. Use makes this root usually indicate movement *towards* one, but the original meaning is simply urgent movement. With the prefix, *con*, which signifies *to*, we have *compel*, to urge or force *to*—that is, to terms. *N*, is changed to *m*, because *m*, leaves the lips in a favorable position to utter *pel*. We can say *compel*, more easily than *conpel*. We have then *compel*, *compeller*, *compelling*, *compulsion*, *compulsory*, *compulsively*, *compulsive*, *compulsiveness*, *compulsorily*, *compulsative*, *compulsatively*, *compulsible*, &c. With the prefix, *dis*, which

denotes separation, we have *dispel*, *dispeller*, *dispelling*, &c. With the prefix, *re*, which denotes *repetition*, we have *repel*, *repeller*, *repelling*, *repulsion*, &c. With the prefix, *in*, we have *impel*, to force in or into—*impeller*, *impelling*, *impulsion*, *impulsive*, &c. With the prefix, *de*, which signifies *from*, or *down*, we have *depel*, *depeller*, *depelling*, *depulsion*, &c. With the prefix, *ex*, which denotes *from*, we have *expel*, *expeller*, *expelling*, *expulsion*, *expulsive*, &c. With the prefix, *pro*, which means *for*, or *fore*, we have *propel*, *propeller*, *propelling*, *propulsion*, &c. With the prefix, *s*, which denotes *scattering*, or *separation*, we have *spell*, to take apart, as the letters of a word, or the elements of any complicated subject. Hence *spell*, *speller*, *spelling*, &c. Prefixing the word God, we have *Godpel*, or *God-sent*—something urgently moved or sent forth by God. Commuting, for euphony, the dental *d*, for the dental *s*, we have *Gospel*, the message of God. Thus, more than one hundred legitimate English words are deduced from one root, all strictly according to the rules which we have laid down. Proceeding in this way, the ingenious student may, to a great extent, anticipate and use up dictionaries, faster than men can make them.

But however intense the judgment, or penetrating the philosophy bestowed upon Language, the meaning of some words will elude detection, even by the most advanced pupil, without the aid of a dictionary. Hence, dictionaries as well as grammars, must ever hold a place in the study of Language. Happy is he who has learned to regard them as *servants*, not as *masters*. Dictionaries are intended to exhibit the *usus*

loquendi, and must, therefore, in all doubtful cases, help us to a final decision. Grammars are designed to be a synthetical classification of facts and principles, together with such exceptions, modifications and observations, as may be deemed important. A knowledge of their outlines is therefore essential, at the beginning, and a more thorough study of them at the close of a course of education in Language. While they must have place through the whole course of a classical education, there are two points at which they demand special attention; first, at the outset, when the declensions, paradigms, inflections, and the meanings of roots, prefixes and affixes, must be thoroughly learned; secondly, after language has been somewhat extensively read etymologically, and with reference to the laws of euphonic changes, with a view to correct, confirm, and to supply deficiencies.

The idea of committing to memory whole grammars and dictionaries, at the outset of learning Language, is so repulsive, that some book-makers have adopted an error, which, if not the opposite extreme to this, is almost equally fatal to rapid and thorough scholarship. I refer to chopping the pupil's lessons into fragments, and dealing out morsels of grammar along with morsels of dictionary. This may seem glorious drilling, but it is a most inglorious stultifying of the noble powers of mind. It does not sufficiently tax the pupil's intellect. The mind was made to reason, to think, to invent, to imagine, as well as to remember; and he who forestalls all the mental exercises, save that of memory, may indeed make his pupil a pretty little scholar, as beautiful as the well-

trained parrot, which faithfully echoes back all that is said—yet will he be almost as devoid as that senseless bird, of those lofty prerogatives which are the true objects of study. If Language is to be studied in this way, the less of it the better. It is not merely to its being metred out in homoeopathic doses, that we object;—such doses may sometimes take effect on nervous temperaments, although we confess little faith in them to impart energy adequate to digest the strong meat of the Greek, Latin, German and English languages;—what we most object to, is, the taking of the work out of the pupil's hands, and being so very simple in teaching, as to make simple pupils. Such text-books may serve at first to lighten the teacher's task, but they blight the pupil's mind. No. Give us a systematic, thorough, condensed grammar—a grammar thoroughly analytical, but still a grammar—a grammar having its orthography, etymology, syntax and prosody, its declensions, paradigms, rules, all in order, standing forth on the page in bold and solid phalanx, challenging the learner to combat, and presuming him a valiant man—and give us therewith the best lexicon and teacher at command, and spread at once the page before us to be mastered. Place us *in medias res*. Let us have the very matter itself, in its own place, and enough of it. Feed us not with stale drippings, and tea-spoonfuls of the one hundredth dilution, when we are thirsting for full draughts of the sparkling nectar. Let us drink at the fountain. What is often called *thorough* teaching, for no other reason than because it is awfully *slow*, turns out in the end to be any thing but what it professes. Instead of training

the mind to go boldly down to the bottom of things, and lay hold on the foundations of thought, it teaches it to move slowly, cautiously, on the surface, and never to know any thing but what the book teaches. Originality and force of mind are thus prostrated, by the very culture which ought to exalt them.

If I have spoken seriously of some faults in the various methods of studying Language, it is not because I do not appreciate and commend whatever is excellent in them all. I am for no radical measure. I would only advocate that discriminating reform which judiciously seeks the good, and rejects the bad in all systems. If others may have uttered, or shall hereafter utter, in stronger, brighter lines, sentiments not unlike these, all claims to originality shall gladly yield to feelings of gratitude, that truths so important have found advocacy in abler hands.

That more importance will be attached to the study of Language—that a more enthusiastic impulse will be imparted to it—that more thorough and extensive scholarship will be realized in years to come, than past years have witnessed, we cannot doubt. As teachers, as guardians of the intellectual training of the rising generations of America, we cannot be indifferent to this subject.

LECTURE II.

ON THE APPROPRIATENESS OF STUDIES TO THE STATE OF MENTAL DEVELOPMENT.

BY THOMAS P. RODMAN.

IN making some cursory remarks on the subject announced as the theme of this address, I shall attempt nothing more than to offer a few considerations in favor of the statement that there is a growth of the mind; to suggest some of the things suitable for its nutriment in different stages of growth, and to say a word on the methods of nutrition.

An attempt to prove that the brain is the organ of the mind, is at the present era of physiological science, to be regarded as altogether superfluous; taking then, the statements of distinguished writers on the animal economy concerning this subject as well es-

tablished data, let us look at some of the various states of the brain at successive periods of life, as confirmatory of the notion that there is growth of the mind as well as growth of the body.

It is well known that in the infant recently born, the brain has very little consistence, that it is indeed almost fluid. It is known too, that during the first part of the time while this state continues, the infant takes scarcely any notice of surrounding objects. When at length it begins to give evidence of consciousness, the action of its mind appears to be very feeble. It takes cognizance of persons and things indeed, so as to distinguish some individuals and things, but any thing like memory or thought, beyond what is implied in the recognition of one or two persons who are always near, and an apparent feeling of strangeness when others approach, and a similar appearance when it is carried to an unaccustomed place, cannot be detected. We have no tangible evidence of any thing beyond sensation in the experience of the infant, while it can give no other tokens of cognizance of surrounding objects than those already enumerated. Our memory during this life does not look back to the period of these experiences. It cannot be maintained that at this period we perform such operations as we afterwards perform, and which we call thinking and remembering. Impressions of an important character are doubtless made, but it is plain that the feeling of self-hood is not yet attained, and therefore the relations of things to us are not observed. But the time soon arrives when a feeling of self-hood is attained, and from that time our experience is recorded where

we ourselves can read and re-read it, sometimes at will, and sometimes, as it seems, it is brought to our notice without our agency, hardly with our consent. But it is not as soon as we begin to have experiences that can be recorded, that we begin to recal them to notice. Our memory is forming for a long time before we seek pleasure in remembering, and a still longer time before we remember for the sake of use. We spend months, and even years, in almost passive reception of impressions, albeit they are impressions at which in adult life we are able to look, and when we look at them we find them perfect. How far back we can look and perceive distinct impressions, it is not easy to say precisely; but we can say that there is a period after birth, during which impressions are received which we cannot recal in this life; and that when this period is past, the impressions received thenceforth can be recalled in this life—that they are part of our memory, they are things that we can remember.

After we begin to receive impressions which we can recal during our natural life, we spend sometime in receiving them along incessantly, without any attempts to review them. Ideas are formed in our minds, and we afterwards call them up and express them to others; but for a time, though we have the power of recollecting, we seldom occupy ourselves in reminiscence; we store up our treasures without stopping to count them.

We have seen that there are two distinct states of life in the child; a state before perception is exercised, and a second state characterized by the almost

exclusive activity of the perceptive faculties. And physiological investigation shows that there are two states of the brain corresponding to these two phases of the mental organism, the passive and the active state, as for the sake of distinction we may be permitted to call them. Now the mind in the second state is at first very susceptible of impressions from without. To learn all possible things about the visible universe, is the intense desire of the young recipient of knowledge. The child loves to see, and to compare the things that it sees, just to mark their external differences, that his idea of each thing may be complete and uninvolved with the idea of any thing else. Afterwards there is an approach to reflection, though reflection is the characteristic of a third period of life. By reflection, I mean thought accompanied by introspection, by cognizance of the operations of our minds, with more or less knowledge of the laws that govern them. Now through all the stages of the second period there is a constant change in the condition of the brain. It grows larger. It becomes more consistent. And in the third period it is more nearly perfect in size and consistence than before. Is it not therefore fair to conclude that these changes in the instrument are accommodated to the necessities of the agent, the mind itself? Its faculties are to be developed by acquiring ideas, but certain ideas are better adapted to its well-being in the early states of development, than others. If any ill adapted ideas are intruded before their time, the instrument, the brain, is impaired; and if this abuse is carried on long enough, the operations of the mind

cease to be cognizable by others; because incommunicable by the individual. What we call idiocy, or insanity, is the extreme result of this abuse; and any of its effects are very dangerous. These considerations, though imperfectly expressed, are sufficient to show us that the condition of the brain is connected with the growth of the mind; that the brain is fitted in its immature states to minister to the mind in its corresponding states.

Let us now consider what subjects ought to be brought before the mind while it is in the early stages of growth, and while the brain, like its master, is tender and comparatively feeble. We shall do well to notice the natural tendency of the mind while young, to inquiry about outward things; for observation of this will afford us much aid in determining what subjects are proper for the first studies of children. All the work of instruction in this part of life can be described in one expression, namely, the leading of children to the observation of outward things, and aiding them to express their observations correctly. But more particularly we may say that Natural History, Geography, with its companion, History, Natural Philosophy in its various branches, Drawing, and the arts of Measurement and Calculation, will afford subjects amply sufficient for a child from the time that he is able to use books, till he is at least twelve years old. I do not enumerate Grammar, and Rhetoric, and Intellectual Philosophy, because I think that Grammar and Rhetoric cannot be really studied till Intellectual Philosophy is understood, and this cannot be understood till one can in-

spect the operations of his own mind. It is true that if foreign and ancient languages are to be learned, instruction in them must be given very early; but they can be taught in childhood without *studying* Grammar; but of this by and by.

With a few reasons for this preference of some studies to others, I shall finish what I have to say on the selection of mental aliment, in the successive stages of mental growth.

In recommending the natural sciences, I do not mean, of course, that at first any attempt should be made to make children masters of them, but that in leading them to observation of the outward world, there should be some classification of the objects that attract their attention. If books are used in these work, I should advise that instead of "First Steps to ———," "Outlines of ———," "Elements of ———," or "——— Made Easy," books of a different character should be selected or prepared. We have some books already of the kind that I prefer. I have seen a reading book of Geography, and a reading book of Natural History, and I know of no reason why we should not have these reading books in almost every science. The object of them is to collect the most interesting matters relative to these sciences, so as to suggest inquiry concerning the science itself, which is the subject of the reading book.

When such books have been read attentively, and talked over sufficiently, by teachers and scholars both, it will be well to enter upon such sciences as are within the scope of the scholar's opportunities, in a thorough manner, not with a pocket-book of ele-

ments, without apparatus or specimens, but with a good text book and suitable apparatus and a good teacher. Where these cannot be had, more knowledge can be gained from the reading books than from the Elements, as they are called, used to get lessons out of to repeat to a teacher who cannot give sufficient time for profitable instruction. But in some way ideas of the natural world ought to be impressed on the minds of children. In too many schools very little of this work is done. A few books are read over and over again, and even these are not made as useful as they might be made, because nothing is said to the children on the subjects which they might suggest to a well informed and active minded instructor, who would be willing to talk *to* his scholars and *with* them. To store the memory with facts, and to classify those facts, is, or ought to be the business of instructors during this second period of life, this season of the almost exclusive activity of the perceptive faculties. I am not speaking in the spirit of fault finding, when I say that this business is too much neglected. I know it is well said, it is easy to find fault. But I wish to suggest improvement. I have wondered, when reading accounts of Prussian and Scotch schools, and noticing how much knowledge of the outward world, and how many accomplishments, such as drawing, mensuration, and other means of extending our knowledge of this kind, the children carry away from those establishments at the age of fifteen, when some of our district school children have no taste for reading, no habits of observation, no ability to draw, or even to write without a

copy, how our people can boast as they do of our glorious system of common school instruction. I am willing that they should be heartily thankful that we recognize the obligation of the State to provide instruction for youth, and thankful that in some places ideas of good methods of teaching are beginning to be formed, but I cannot sympathize in any boastfulness just now, nor do I believe that we shall boast so much when we get nearer perfection. O, how much might be done if the inhabitants of a school district would just give themselves time to think how much might be done in ten winters, which is about as much time as some children go to school; and how little is really done. A good course of learning might be laid out, so that at the end of the tenth winter, a youth might find himself possessed of much pleasing and useful information, and master of several important accomplishments. But, as it is, how often it happens that in ten winters the meagre school course of studies has been gone over ten times, and that it is but little better understood the tenth time than the first. Now I really think there is room for great improvement in this respect, and I suppose that all who listen to me concur with me in opinion.

But the main reason for recommending this course is, the appropriateness of such subjects as are embraced in a knowledge of the outward world to the state of mental development in children of the ages during which our children usually attend our common schools. Ideas on these subjects can be fully formed and strongly impressed on the memory, when the attempt to form ideas on such subjects as some of

those to which much time is set apart in our schools, is a vain one. Among these subjects is Grammar, or the science of Language. It is defined in the books, the art of speaking and writing correctly; but, as such, it is seldom that any one learns an thing of it, and as a science, few take a single step towards it. If any one will think of it as the science of Language, he will see that something ought to be understood concerning Intellectual Philosophy, before there can be any profitable study of grammar, and he will see too that this knowledge of Intellectual Philosophy supposes a habit of observing the operations of one's own mind, which it cannot be expected of children to form, whose business is the observation of the outward world and not the world within. Taking this view of the subject, there are few who would defend the practice of spending so much of school term in grammatical exercises as is spent in our common schools. But another view is taken which diverts many from a common sense consideration of the subject. Grammar is defined as the art of speaking and writing one's own language correctly; and not even the failure of almost all the children to learn the art by practising school grammar exercises, can convince them that studying grammar and parsing, as it is called, are not the best ways of acquiring a knowledge of it. It is notorious that some who are the most expert in parsing, are least able to speak and write correctly. I do not recommend a violent revolution, a general abandonment of grammar studies in schools, but I would have them among the last studies of the highest class, when the scholars are

able to reflect a little; and all the time before, I would have spent in learning natural facts, and drawing, and calculation, and I would have much conversation on the subjects of instruction, and much writing on those subjects by the scholars, and all the talking and writing should be corrected by the teacher. All conversation about every thing talked of in school should be carefully noticed, not only as to subject matter, but as to correctness of expression. Thus while grammar in the abstract would be postponed to a proper season, grammar in the concrete, or the art of expression, would be among the first things of school business, earliest taken up, and most unremittingly kept in hand throughout the school time. But of this matter I shall have a word more to say in connection with the third topic, of which I will speak while giving a sketch of "The Schoolmaster," a work by Roger Ascham.

In the year 1563, Roger Ascham was invited by Sir Richard Sackville to write something upon education. The occasion of this request was the sudden and unpermitted departure of some young gentlemen from one of the great public schools of England; they had become weary of the tyranny of their schoolmasters, and had betaken themselves to flight for relief. Sir Richard Sackville and Sir John Cheke were conversing with Cecil about it, and lamenting the cause of this outbreak of youthful feeling, and they all joined in asking of Ascham an expression of his opinion upon the matter. The observations that he made were so notable, that Sackville soon afterwards requested him to write something concerning the right

method of proceeding in the instruction of youth. He applied himself to this labor of friendship thus assigned to him, and produced a book, which was entitled "The Scholemaster." The book remained unpublished until some time after his death, when it was given to the world by his widow. It came out under the name of "The Scholemaster, or a plain and perfect way of teaching children to understand, *write* and *speak* the Latin tongue." But it is much more than its title implies. It gives such advice as is needed by all who are engaged in teaching children any language, even their own; and besides, it contains much on the subject of education itself, the development and direction of the human faculties. I propose to give some account of his method of teaching, and to say something of his ideas of the training of children and youth, as an accompaniment to what I have to offer on the third topic named in the beginning of this address, namely, the methods of mental nutrition.

In common with Cardinal Wolsey and some other great men of his own times, with whom Locke, the metaphysician, Milton, and many others, eminent in their day, have agreed in opinion concerning the manner of teaching languages, Ascham thought very lightly of the practice of putting young scholars to work with grammar and dictionary to peck out the sense of a classic author. Milton and Locke have recommended interlinear translations as helps to juvenile students, and they say that when a considerable vocabulary has by this means been imprinted on the memory of the pupil, it will be time enough to

use grammar and dictionaries. They wish a boy to proceed in learning an ancient or a foreign language as he proceeds in learning his own. They do not apply this rule so severely as it is applied by Du Fief and Jacotot; for these educators both keep authors out of the reach of the *pupils*, till they have acquired by memorizing single words and phrases, an adequate vocabulary. Du Fief puts great volumes of words and phrases, carefully selected, into the hands of the child. Jacotot bids his pupils take slates and pencils, or paper and pens, and write from dictation such things as he chooses; and after the writing he tells the meaning of what has been written, and that is to be written down too; and then they read aloud after the teacher, the ancient or foreign words and the translation. This is doing systematically, what in various ways less methodical we are every day doing with our own children while they are learning to talk. But Ascham's method seems to me far preferable to either of these methods. Without the voluminous phrase books of Du Fief, and without the tedious incessant writing and repetition of Jacotot, and the questionable helps of Locke and Milton, he proceeds by a very delightful method, more effectual than either of these, to introduce his pupils to the knowledge of languages. His method is this. Some suitable work is selected. A passage is read by the teacher, so that the scholar keeping his eye on the words while the teacher reads, may first of all learn how to pronounce them properly. Then word by word he gives the meaning—then he gives the sense of particular phrases. Then he explains the

dependence of the words upon each other. Then the pupil attempts to do over again what the teacher has done for him, and is assisted in his repeated efforts until he is successful. He is then directed to commit the passage to memory, and when he has thoroughly learned in this manner the words of a passage and their meaning, then a new passage is taken, and so they proceed through the book. Nor does the teacher content himself with explaining the bare meaning of the passage. All the historical allusions, all the mythology, all the collateral matters which the subject suggests, are to be brought up by the teacher before the scholar's mind, so that instead of the strawless brick-making to which some poor schoolboys are subjected, Ascham's scholars had delightful labor, not play, not pastime, but delightful labor, not only sweetened by hope, but lightened by judicious aid. It was teaching in this spirit that made the Lady Jane Grey so glad when the hour came for her to leave the apartment made hateful by the harsh discipline of her parents, and go to her lessons with Dr. Aylmer. "Ah," said she, "how glad is the hour when good Mr. Aylmer comes. Such pleasant things he tells, in such pleasant ways, such stores of learning he pours forth, such inducements to study he presents, as make me love the labor of learning. But when he is gone, alas, if I sit not just so, if I speak not just so, if every thing be not done in perfect exactness, such scoldings, such bobs and pinches I get, ah, it is a pain even to think of." It was such teaching as this, that made Ascham's own instruction delightful to the Lady Elizabeth, afterwards the Queen

of England, and which made him one of the most valued friends of the unfortunate Lady Jane.

Now what Ascham says of teaching ancient and foreign languages, may with little variation, be well applied to the teaching of our own. What in our schools is called parsing, is for the most part a senseless business. It is very much to be regretted, that some of our young countrymen call it parsing, for it is in many cases scarcely any thing more than a ceremonious way of getting over the words. But if the time spent in this pretence of grammatical analysis were spent in really learning the meaning of the passage read, and the local and general meaning of the words composing it, much more good would be done. The parsing hardly ever has the poor merit of ingenuity, as we call the guessing propensity of some schoolboys, for it becomes a process altogether mechanical; but the other method will not only give more ideas, but will strengthen the perceptive faculties, and exercise the reason and judgment. The understanding of the meaning of a passage ought to be the main object in view, in reading and analysing it, and if a pupil cannot make it out himself, let him be helped to understand it.

There is no danger that children will become mere imitators by being taught in the manner recommended by Ascham; they are in much greater danger of becoming imitators of some lucky pupils, by leaving them to themselves, as in other methods they are left. A teacher who adopts this method is not to lead his pupils blindly on; he is at every step of the way to see that they observe what is around them, that they

note the landmarks, and acquire ability to go over the same ground themselves, and that they also acquire the knowledge of principles which will enable them to pursue paths as yet unexplored.

But from the methods of instruction, let us turn to the incitements to study which he mentions and approves. These are subjects on which he talks wisely, and copiously, and well. He begins by inculcating the notion that a boy has something in him besides rebellion and brutishness, whether that brutishness be the sportful disposition of the lambkin, or the mischief of the monkey, or the malice and turbulence of other brutes. He believes that notwithstanding the evils in the young human mind, it is capable of receiving good, and of being improved by good discipline. But I can better show his ideas by enumerating the seven points of good character in a boy according to Ascham's classification. He gives them in Greek, and it is well for them to be spoken in Greek as well as in English. He calls them *Ευφρυνς*, *Μνημων*, *Φιλομαθης*, *Φιλοπονος*, *Φιληκοος*, *Ζητητικος*, *Φιλεπαινος*, Ingenious, Of a good memory, Fond of learning, Loving to labor, Eager to listen, Inquisitive, Desirous of approbation. I have a reason for reading these Greek words. Four out of the seven begin with *Φιλω*, which means, to love. You will see by this fact how much Ascham depends upon drawing out the good dispositions of a boy, how much he esteems making his work a delight instead of a torture. He does not expect to do it by amusing the scholar, but by so aiding him that his work shall be a delight, because it is felt to be not in vain; that the boy all along shall be anima-

ted with the delightful consciousness, delightful to man as well as boy, that there is that in him by which he can one day help himself. There is no deeper love in the depths of man's heart, than the love of working on his own account, of feeling what we call independence; and it is not suffered to be there merely that it may be rooted out, albeit, in the merely natural, that is the selfish and worldly minded man who has no desire for heavenly and spiritual good, it is as full of evil as every other principle of an unregenerated mind is,—but, like every thing else there, it can be made a receptacle of good. The natural dispositions are to be exercised in things that are useful, not kept idle nor permitted to be active without control and proper direction; and when those who have the guardianship of children diligently care for the suitable regulation of the dispositions which they manifest, then they may have a reasonable hope that as their children become men, they will be good and useful men, ready too, to acknowledge that the good in them is neither the spontaneous growth from their own hearts, nor any thing gained by their own unaided efforts, but the gift of Him from whom descendeth every good and perfect gift, towards whom they have lifted up open hands to receive good while in the endeavor to do good from reverential awe of Him, and from a purpose to keep his laws. There is no disposition of the heart which if wrongly exercised, may not give full scope to the purpose of transgression, and there is not one which may not be an efficient instrument of good in the mind deliberately determined on keeping the law of truth. Opposition

to any propensity of a child is no part of the duty of an educator, but the right direction of every propensity. It is a laborious duty, and one which demands unintermitting diligence, but when it is well done it will be abundantly rewarded. Now these seven good characteristics of boyhood we are not to expect to see well developed and prominent in all boys, but we are to seek for the germs of them even among weeds. The quality of ingenuity may manifest itself in the forms of what impatient people call mischief, meddlesomeness, troublesome experimenting, bold guessing, neglect of prescribed forms, and an obstinate habit of doing things in one's own way. The good memory may be full of little else than unimportant facts, or pleasant stories; or it may show itself in an inconvenient habit of recollecting what some would like to have forgotten. The fondness for study may not lead the boy to be diligent in the intellectual employments to which the rules of a school, or the preference of a teacher, may make it convenient to put him. The love of labor may display itself in tasks of his own choosing. The love of hearing may seem impertinence when you prefer that he should not listen to what you say. The inquisitiveness which is his master key to all knowledge, may sometimes obtrude itself into forbidden fields of research; and lastly, the love of approbation, the strong love of childish hearts, the silken cord by which they may be led at will, may seem like inordinate and incurable vanity. Now, have you no remedies for diseased activity in any of these cases but the one quack panacea of indiscriminating rebuke? Alas for the boys

then, and alas for you too ! You are out of your element. Leave, I beseech you, the school-room, and do any thing you can do, save begging or stealing,—do any thing honest, but for the love of humanity, attempt no longer to do the work of a schoolmaster. You are not fit to be a disciple of Ascham, or of any other leader in education. I know it is the fashion to rebuke, to punish before any thing else is tried. First put down the uppishness of youthful obstinacy. This is the sovereign prescription ; first *put down*, that is the word, put down the uprising childish spirit ; break your child as an unskilful trainer would break a horse. The pertinacity with which this maxim is repeated, would almost make one believe it to be a word of wisdom. It is in the mouths of almost all people. They whose children are rude, irreverent, and ungovernable, to a proverb, are as likely as any body to be found with this oracular word upon their lips whenever the subject of education is mentioned. Let not the teacher think that it must be upon his. Does he think it must ? Does he tell me that the community demand rough discipline ? Let me say to him then, that he ought to know his profession better than those who employ him, and that if he cannot maintain his position against the maxims, and prejudices, and whims of a school district, so as to commend himself to the hearts and understandings of all mothers whose hearts are in the right place, and make the great majority of his scholars happy while profitably engaged, let the school-room stand empty, if none but such as he can be found to occupy it. What would be thought of the physician who should

consider himself bound to practice according to the theory which his patients might adopt? What of that clergyman who should prefer the notions of his congregation to his own convictions? And is the teacher less than these? Let him magnify his office by making proof of his ministry.

I suppose that these seven points of pupilage, Ingenuity, Retentiveness of Memory, Love of Study, Inquisitiveness, Love of Labor, Eagerness to Listen, and the Love of Approbation, are to be found in all children, though more readily indeed in some than in others. In all children, then, they are to be sought for. See how ingenuity manifests itself in a boy and leads him from mischief to profitable contrivance. See if he remembers *any* thing, and try to link his studies with such associations as will help him to remember what you wish him to remember. Leave artificial mnemonics for such as need them, if any such there be, but let good teachers find others for their pupils. Make the scene and the time of a great event a living picture in your scholar's mind, by telling him of the men who figured in it, and of the incidents that made it memorable. Link what boys ought to think of with all their studies. Tell them arithmetic is one of the aids to justice and equity, and that it is the safeguard of honesty. Show them the relations which all their studies bear to life, and see how it will quicken their memories and make them retentive. If fondness for study lead your scholar away from the subjects selected for him to pursue, show him the connection between studies and the orderly arrangement of them, and let him see that dili-

gence in his appointed tasks will help him on to excellence in his favorite department by and by. Let not the love of labor where you find it—and where do you not find it?—waste itself in unprofitable toil, but show him how his own happiness and the happiness of others may be promoted by his attention to what will be useful. Seize upon the love of listening, and catch the attention of the boys with many an instructive story, with beautiful poetry, with maxims of wisdom, illustrated by pictures of life. Let inquisitiveness be encouraged, and study hard that you may be that most revered of sages, the schoolboy's oracle. Let every thing from the stars to the seas come into your own studies, and readings, and observations, that no ramble with your boys may bring you to a place where the ear of a young learner shall feel the sense of unsatisfiedness because of your ignorance of what he burns to know, and would rather learn from you than from any body else. And O, thou teacher of youth, deal gently with the love of praise. See that thou move not envy, nor inspire vain-glory, nor crush the mounting spirit, nor discourage the timid; lay thy hand gently upon the head of him that pants for distinction, and make him feel that the love of his parents, of his friends, of his schoolfellows, and of thee, is better than laurels, and crowns, and medals, than all badges of honor, and than world-wide fame.

You see by what I have been saying in this sketch of "The Scholemaster," what is my opinion of the method of mental nutrition, and what incitements ought to be offered to the young in the pursuit

of knowledge, or in other words, what should be done to make them appetite their mental food. To pursue this method there must be a teacher wherever there are learners; not a hearer of recitations merely, but a teacher, a guardian of youth, with a full mind, a warm heart, a sound understanding, and a ready utterance of what is within him. Such a one will lead scholars on, not merely watch their steps, chiding their waywardness, restraining impetuosity, and rebuking sluggishness,—but lead them on to the richest fields of knowledge, where he has been before, and whence he has brought back clusters of the fruit of the land, without any fear of the dangers that infest it; who will tell them of the gardens of the Hesperides, without making them afraid of the ghost of the dragon that guarded it, being a friend of Hercules, who, as the fable has it, helps those only who help themselves.

Such a teacher will understand what motives to appeal to, in urging his scholars to work. He will not initiate them prematurely into the rivalry which embitters the competition of men. He will not depend upon their ability to take the high views of duty which segregate some happy souls from the crowd of ambitious aspirants. He will teach them so to look up to him, that all encouragements that are needed may be felt in every pupil's heart. Such a teacher may be found. He is no hero of Utopia. He is no phantom dweller in Atlantic isles. He may be found in the work-day world, in the habiliments of a laborer. Aschams and Aylmers in the old country, and

Abbotts and Alleynes here, are such as he—and may our land be filled with them.

I am aware that what I have been saying upon this third topic may seem digressive. If I had given in to the committee of arrangements, the methods of training, appropriate to the different periods of pupilage, instead of the subject mentioned in the programme, it might seem less so. But I gave in that subject to which my thoughts were chiefly directed, and all that I have said, if it is of any value, is important on account of its connection with that subject. For I believe that most of the difficulties in school discipline arise from the inappropriateness of school study, either in the selection of subjects, or in the modes of teaching and learning. I believe that severity on the part of teachers, and bitterness of heart in the pupils, will be in a great measure superseded by a judicious choice of the intellectual employments of children, and a good method of keeping them at work. When the head is turned the wrong way, it is a hard thing to keep the heart in the right place. When manly studies are obtruded upon children, their teachers are apt to forget that they are dealing with children, and improper motives are presented as incitements to diligence; and besides, there is an injurious presuming upon the maturity of the affections in view of the precocity of intellect. Boys are left too much to themselves. But they need constantly to look up to their parents; and he who stands in *loco parentis*, as the teacher does, must constantly keep before his mind this very important consideration; and he is in danger of losing sight of it if he teaches

children as if they were men, or if he expects them to act as if they were men. Where teachers are independent, that is, superintending schools of their own institution, they can do what in all these respects their wisdom dictates; but in view of common schools and all municipal institutions of education, this matter commends itself for careful consideration to school committees, and indirectly to all parents and guardians—thus to the whole community. I speak as unto wise men,—judge ye what I say.

THE
LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

BANGOR, ME., AUGUST, 1848;

INCLUDING THE

JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
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MDCCCXLVIII.

ART

LETTERS

WITH A SHORT HISTORY

OF THE LITERATURE OF THE UNITED STATES

BY WILLIAM D. TICKNOR & CO.

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AMERICAN INSTITUTE OF INSTRUCTION.

NINETEENTH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

BANGOR, MAINE, AUGUST 15, 1848.

The Institute met at Market Hall, and at 2 1-2 o'clock P. M., was called to order by the President.

An abstract of the proceedings of the last annual meeting was read by the Secretary.

Prayer was then offered by the Rev. Dr. Pond, of Bangor.

On motion of Mr. Thayer, of Boston, the Institute voted to proceed to the appointment of a Committee of Nomination, and the following gentlemen were appointed on the Committee: S. Adams, of Boston, Amos Perry, of Providence, W. H. Wells, of Newburyport, Charles Northend, of Salem, and M. Woolson, of Bangor.

Voted, That Messrs. Worcester, Hale, and Ticknor, be a Committee to aid ladies and strangers in finding seats.

Voted, That the gentlemen of the press present, be invited to take seats near the desk, and take notes of proceedings for publication. No one being present to accept the invitation, it was voted that Messrs. Thayer, of Boston, Northend and Joslyn, of Salem, be a Committee to report the proceedings for publication.

Voted, That a Committee of three, to be nominated by the Chair, be appointed to make the Annual Report.

The following gentlemen were nominated by the Chair, and confirmed by the Institute:

Messrs. Hale, of Boston, Northend, of Salem, and Philbrick, of Boston.

The Report of the Treasurer was read and accepted.

Voted, That Mr. Joslyn, of Salem, be appointed to fill the vacancy in the Committee on Statistics, occasioned by the decease of Mr. Page, of Albany, and that the said Committee be expected to make a Report at some future day.

The Institute then listened to a Lecture from Thomas Sherwin, of Boston, on the "*Power of Example in Teaching.*"

The subject of the Lecture was ably discussed by Messrs. Thayer and Sherwin, of Boston, Northend and Joslyn, of Salem, Wells, of Newburyport, Wetherell, of N. Y., Rust, of N. H., Littlefield and Hedge, of Bangor, Greenleaf, of Bradford, and Greenleaf, of Brooklyn. Adjourned.

EVENING, AUGUST 15, 1848.

The Secretary being absent for the evening, J. F. Bumstead, Esq., was appointed Secretary pro. tem.

On motion of S. Adams, of Boston, the Institute voted that the Lecture from Mr. Crosby, announced for

this evening, be postponed until Thursday evening. The reason of the postponement was, that the Lecture being adapted to the community generally, as well as to teachers, a larger audience was desirable.

On motion of Mr. Thayer, it was voted that the discussion of subjects connected with the Lecture delivered by Mr. Sherwin, be now resumed.

Remarks were made by Messrs. Hedge, Wells, Thayer, Joslyn, Greenleaf, of Bradford, Russell, of Lowell, and Batchelder, of Lynn.

Excellent remarks were made by the President, on the inculcation of *Truth*. He was followed by Messrs. Lincoln, of Boston, and Baker, of R. I. Adjourned.

WEDNESDAY, A. M., AUGUST 16.

At 8 1-2 o'clock the Institute was called to order by the President, and prayer was offered by Rev. Mr. Savage, of Houlton.

A Lecture was then delivered by John Kingsbury, of Providence, on "*Failures in Teaching*."

Resolved, On motion of Mr. Greenleaf, of Brooklyn, that Mr. Kingsbury be requested to furnish a copy of his Lecture for publication, and that 5000 copies be printed for gratuitous distribution.

The subject of the Lecture having been thrown open for discussion, it was spoken to by the President, Messrs. Greenleaf, of Bradford, Thayer, Sherwin, and Greenleaf, of Brooklyn.

After a recess of five minutes, the President made a very full and interesting statement of the origin and objects of the Institute, and of the various subjects which have received the attention of this Society.

A Lecture was then delivered by William D. Swan, of Boston, on "*The Improvement of Common Schools.*"

Voted, On motion of Mr. Ticknor, that the hour of 3 1-2 o'clock this afternoon, be the time assigned for the choice of officers.

Voted, On motion of Mr. Swan, that when we adjourn, we adjourn till 3 1-2, P. M. Adjourned.

WEDNESDAY, P. M., AUGUST 16.

At 3 1-2 o'clock, P. M., the Institute was called to order by Mr. Thayer, of Boston, the senior Vice President present.

The Report of the Committee on Nominations was presented by Mr. Wells, and accepted.

Voted, That the Institute proceed to the election of officers for the ensuing year, and that the Nominating Committee collect and count the votes.

The list reported by the Committee of Nominations was declared to be unanimously elected, viz:

PRESIDENT.

George B. Emerson, Boston, Mass.

VICE PRESIDENTS.

David Kimball, Needham, Mass.

Gideon F. Thayer, Boston, "

Horace Mann, West Newton, Mass.

John Kingsbury, Providence, R. I.

Samuel Pettes, Boston, Mass.

Benj. Greenleaf, Bradford, Mass.

Cyrus Pierce, West Newton, Mass.

Wm. Russell, Medford, Mass.
 W. B. Fowle, Boston, “
 Calvin E. Stowe, Walnut Hills, Ohio.
 Solomon Adams, Boston, Mass.
 Thomas Sherwin, “ “
 Henry Barnard, Providence, R. I.
 Edwin D. Sanborn, Hanover, N. H.
 Wm. H. Wells, Newburyport, Mass.
 Joshua Bates, Jr., Boston, “
 Barnum Field, “ “
 Richard S. Rust, Northfield, N. H.
 Alfred Greenleaf, Brooklyn, N. Y.
 Nathan Bishop, Providence, R. I.
 Wm. D. Swan, Boston, Mass.
 Charles Northend, Salem, “
 Frederick H. Hedge, Bangor, Me.
 J. E. Littlefield, “ “
 W. G. Crosby, Belfast, “
 E. M. Thurston, Charleston, Me.

RECORDING SECRETARY.

John D. Philbrick, Boston, Mass.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston, Mass.
 Elbridge Smith, Cambridge, Mass.

TREASURER.

Wm. D. Ticknor, Boston, Mass.

CURATORS.

Josiah F. Bumstead, Boston, Mass.
 Nathan Metcalf, “ “
 Samuel S. Greene, “ “

CENSORS.

Charles K. Dillaway, Boston, Mass.

Wm. J. Adams, " "

Joseph Hale Abböt, " "

COUNCILLORS.

Roger S. Howard, Thetford, Vt.

Joseph Hale, Boston, Mass.

D. P. Galloup, Salem, "

Joseph Libbey, Portland, Me.

David Worcester, Bangor, Me.

A. Perry, Providence, R. I.

Leander Witherell, Rochester, N. Y.

Moses Woolson, Bangor, Me.

Wm. S. Baker, N. Providence, R. I.

Daniel Mansfield, Cambridge, Mass.

S. W. King, Lynn, "

James S. Russell, Lowell, "

On motion of Mr. Swan, it was voted that a Committee be appointed to procure 500 copies of papers, published in this city, containing an account of the proceedings, and distribute the same among the members of the Institute, and the following gentlemen were appointed as the Committee, viz: Messrs. Woolson, Littlefield, Swan, Wells, Philbrick and Rust.

After which Mr. Thayer, agreeably to notice given in the morning, stated, that since the last meeting of the Institute, it had been bereaved of one of its most efficient, valuable, and beloved members. He alluded, he said, to the death of DAVID P. PAGE, long connected with the association, and, at the time of his decease, one of its most respected Vice Presidents.

In view of the character and position of the deceased, the speaker remarked, that it seemed not only proper, but due to the feelings of the members of the Institute, as well as to the memory of their departed friend, that some resolutions should be introduced, expressive of the sentiments inspired by the afflictive event.

Mr. Page possessed a clear and logical mind, a sound judgment, and remarkable powers of discrimination; decision and firmness for all occasions, unwavering integrity, and a fearless exercise of his own right, without infringing on the rights, or wounding the sensibilities of others. Dignity, affability and courtesy were so beautifully blended in his manners, as to secure respect and conciliate regard.

He began to teach when quite young, and, struggling with difficulties, neither few nor small, arose at last through various important grades, to the highest rank in his profession—being at the time of his death the Principal of the State Normal School, in the capital of New York. And although he had to encounter distrust and opposition, on assuming this extremely responsible charge, he, in a short period of time, lived down these obstacles, which a blind prejudice against the institution had generated, and died—if not without an enemy—leaving a multitude of devoted and sorrowing friends.

The secret of his success was found in the characteristic above mentioned, in his thorough conscientiousness, his religious principle, his fidelity in duty, connected with his self-faith, his diligence, and his indomitable will. He felt that he *could*—he *resolved*—he *conquered*!

He was a man of genuine modesty, and felt to the day of his death, not as though he had fully attained and

were already perfect; but constantly strove for additional acquisitions to the very liberal stock which his industry and perseverance had secured to him.

The last time I had the pleasure of seeing him, was in November, 1847, when, in a discussion upon the value of the study of the classics, he intimated that he had become somewhat familiar with the Latin, but had not made much progress in the Greek. "I intend, however," he added with enthusiasm, "to master that too, within the coming year, if my life is spared." Alas! that the condition could not be fulfilled.

He thus filled up the measure of his life; not only in term time, when the labors of his school occupied his mind, and called for all his energies; but, in his vacations, when his exhausted powers demanded relaxation, he was still in harness, visiting schools, institutes, and conventions of teachers, throughout the broad surface of the Empire State; teaching, lecturing, and aiding those who needed his efficient assistance—in the great work of common school education. To these supererogatory labors is to be attributed his early decline; he became the victim of excessive mental and bodily toil; sacrificing his life to his insatiable desire to benefit his race.

In debate, Mr. Page was able, candid, and forcible. He was blessed with a noble figure, a manly bearing, and great personal comeliness; all which were lighted up and adorned by an intelligence that flashed from his fine eye, and beamed from the lineaments of his countenance; while a voice of much compass and sweetness added its charm, and completed the outline of a most accomplished and elegant orator.

His labors among us in this Institute, were of the

most valuable kind. Among the lectures which he delivered to us, was one on the reciprocal duties of parents and teachers, five thousand copies of which were printed and distributed over the land; doing good to all parties interested, and furnishing lessons of wisdom, which will continue to bless the age, though their author has passed to his high reward.

This and his larger work will now be more dearly cherished, since his task on earth is finished; and will, as we trust, be a means of inciting multitudes to enlightened and judicious action in the great work of training the child for his heavenly destiny.

In conclusion, the speaker said he would not enlarge on the character of the deceased. It was too well known to need his feeble eulogium. It was written in letters of living light on the walls of the various institutions with which the deceased had been connected. It was impressed in ineffaceable lines on the tablets of the hearts of those who knew him, and especially of those whose early steps in the path of knowledge and virtue he had led with parental solicitude, and of his more recent pupils, prepared by his instruction and wise counsel for the duties of the teaching vocation.

He would, therefore, by the permission of the Chair, offer, for the adoption of the Institute, the following resolutions:

Resolved, That, in the demise of David P. Page, the cause of education has lost an efficient friend, our fraternity an able and faithful coadjutor, and the community a member devoted to its highest and most sacred interest.

Resolved, That, while this Institute laments the bereavement of a warmly esteemed and most worthy bro-

ther, its members will not cease to cherish the remembrance of his high aims, his spotless life, his reverence for religion, his singular devotion to the cause of man, and his consequent success and triumph over the difficulties of his vocation.

Resolved, That we hold the life and character of Mr. Page as a valuable legacy to the teacher, the citizen, and the philanthropist; and feeling that though dead, he yet speaketh, we will endeavor to make his example a model for our imitation, as teachers, as men, and as citizens.

Resolved, That we deeply sympathise with the family of the deceased in this irreparable loss, and that a copy of these resolves be transmitted to the afflicted widow.

Resolved, That these resolutions be entered upon the records of the Institute.

Mr. Greenleaf, of Brooklyn, N. Y., arose and said:

Mr. President—The duty of seconding the resolutions just offered, and of adding a word in testimony of the great worth of our departed friend, seems to devolve more fully upon me, than upon any other teacher now present. Though Mr. Page commenced his literary pursuits, and perhaps his teaching in New Hampshire, yet it was in Massachusetts, in the good county of Essex, that he made his entire development of character and ability, and attained his eminent success. Being a native of that county, from which I see present to-day a larger delegation than from perhaps any other in the Union, and having been intimately associated with Mr. Page in all the efforts made in that county for the improvement of education, and being also familiar with his movements in the capital of N. York, in which State I now reside, allow me to add my testimony to the gentlemanly bearing, the

Christian spirit, the devoted zeal with which he accomplished from day to day, and from year to year, the arduous and important duties of his station. Though eminent himself, his sympathies were ever with those who were climbing the hill, and he never seemed happier than when facilitating the progress of his less successful brethren. He had no secrets. He would tell how and why he pursued any given course, being perfectly willing that others should outstrip him in the race, if they were able. The spirit with which he performed the duties of his station, still lives in many a heart—and the impetus given by him to the Essex County Association, and to the American Institute of Instruction, is one of the abiding and efficient causes of their eminent utility. If my memory serves me right, it was to publish and scatter broad-cast through the land one of his excellent lectures before the Institute, on “*The Reciprocal Duties of Parents and Teachers*,” that the first pecuniary grant was made to the Institute by the Commonwealth of Massachusetts, a grant which has been renewed and still continues.

But, Mr. President, I lament his departure as a collaborer and a friend, and if I read this providence aright, we have a lesson here to learn that is full of instruction.

The death of our young friend Libby, on the very trains that brought us here, as well as the decease of others associated with us, speaks a language that all understand, and urge us to stand in our lot and quit ourselves like men, so that we, like our friend Page, may receive the plaudit of—well done, good and faithful servant.

Mr. Wells remarked, that as a citizen of Newburyport, the field of Mr. Page's labors for several years previous

to his removal from Massachusetts, he would beg leave to offer a word in relation to the resolutions before us.

To the teachers of Essex County, the name of Mr. Page is a term of deep and solemn interest. We loved Mr. Page sincerely while living; and we now cherish a most affectionate regard for his memory. He advanced rapidly in our midst, from the humble charge of a district school, to such a degree of eminence and reputation in his profession, that we were unable to retain his services among us.

In rising to eminence himself, Mr. Page did much to honor and elevate the profession to which his life was devoted. Truly, a standard-bearer has fallen, and every teacher in the land has lost a sincere and devoted friend. England will as soon find another Thomas Arnold, as America another David P. Page.

The resolutions were carried unanimously.

Mr. Field, of Boston, on rising to present resolutions, addressed the chair as follows:

Mr. President—I rise to speak of one, whose familiar face at our annual meetings we shall see no more. I allude, sir, to PETER MACKINTOSH, Esq., who was one of the founders of this Institute; he has ever been constant in his attendance, and most devoted to its best welfare; he was one of the oldest Vice Presidents, and one of the presiding officers at our last annual meeting; but sir, death, who has been so busy in our ranks, has marked him also for his victim, and we shall see his face no more. Though he has gone to that bourne from which no traveller can return, still he will long live in the memory of members of this Institute, and of all who knew him; for he was a good man, an excellent citizen, and an eminent teacher.

Mr. Mackintosh was born in Boston, where he was educated in the public schools, and he improved his literary advantages so well in his youthful days, that when misfortune, in the uncertainty of trade, caused him to change his pursuits, his taste impelled him to enter the ranks of teachers, and by his fidelity and indomitable perseverance, he became eminently successful in his profession. He never thought of retreat, and to use the beautiful figure in the excellent lecture of Mr. Kingsbury, he had no life-boat prepared to escape from the trials and vexations of his calling. He enlisted for life, and never thought of any other business.

Among his brother teachers, Mr. Mackintosh was highly esteemed as a true man; his sympathy was ever extended to those less experienced than himself, and his advice was often sought and highly respected among his professional brethren; but, Mr. President, it is unnecessary here to say more of the excellent character of our deceased friend; and with your permission, I offer the following resolutions:

Whereas, since the last annual meeting of this Institute, Peter Mackintosh, Esq., one of the original members, and oldest of the Vice Presidents, and who presided during a part of the last annual session, has been called from the labors and scenes of this life by death, therefore,

Resolved, That, with humble submission to the will of Divine Providence, we regard the death of Peter Mackintosh, Esq., for more than a quarter of a century the successful Writing Master of the Hancock School, in Boston, and a faithful member and respected officer of the American Institute of Instruction, as an event which calls for the deep lamentation of all who have coöperated

with him in the cause of education, and of all who are in any way interested in the welfare of our schools, and in the good order and well being of the rising generation.

Resolved, That we can ever bear cheerful testimony to his official fidelity, his kind sympathy, and to his ardent and firm devotion to principle in his intercourse with his brethren, and in all his relations to the friends of education.

Resolved, That respect for the memory of the deceased impels us to express to his bereaved family and friends, and to the pupils and instructors in the Hancock School, our deep sympathy for the loss they have experienced in the death of a kind husband, an indulgent parent, a faithful teacher, and a true friend, and that with sincere and becoming humility, we would commend all who feelingly deplore this sad event, to the care and favor of that Being "who tempereth the winds to the shorn lamb."

Resolved, That a copy of these resolutions, signed by the President and Secretary of the Institute, be sent to the family of the deceased, and also to the instructors and pupils of the Hancock School.

Mr. Brooks seconded the resolutions, and said that as a member of the School Committee, he was glad to bear testimony to the ability and faithfulness with which Mr. Mackintosh performed his duties as a teacher; but there was one trait in his character, so marked and beautiful, that he could not omit its mention; I mean, said he, his *piety*. God was in all his thoughts, and to do his Father's will was the chief aim and the crowning glory of his character.

The resolutions were unanimously adopted.

A Lecture was then delivered by John D. Philbrick, of Boston, on "*School Government*," after which the Institute adjourned.

WEDNESDAY EVENING, AUGUST 16.

At 7 1-2 o'clock, P. M., the Institute was called to order by the President, and a Lecture was delivered by Jacob Batchelder, of Lynn, on "*The Coöperation of Parents and Teachers*."

The subject of the Lecture was discussed by Messrs. Greenleaf, of Brooklyn, Thurston, of Charleston, Me., Abbott, of N. Y., Henry, of N. Y., and Greenleaf, of Bradford. Adjourned.

THURSDAY, A. M., AUGUST 17.

The President took the Chair at 7 1-2 o'clock, and prayer was offered by the Rev. Prof. Shepard, of Bangor.

A Lecture was then delivered by Rev. N. Monroe, of Bradford, Mass., on "*The Qualifications of Teachers*."

Mr. Rust, of N. H., said he was much delighted with the Lecture, and that he wanted a copy for every teacher in his State. Mr. Greenleaf, of Brooklyn, expressed a hope that the Lecture would be printed. The President concurred with the lecturer, that a good teacher must be a believer in the Christian religion. Mr. Henry closed the discussion of the Lecture.

Voted, That Geo. B. Emerson, T. Sherwin, and S. Adams, be a Committee to secure the publication and gratuitous distribution of as many copies of Mr. Mon-

roe's Lecture upon "*The Qualifications of Teachers*," as the means of the Institute will permit.

At 10 o'clock, a Lecture was delivered by N. Geo. Clark, of Vermont, on the "*Common School System of Vermont*."

Mr. Brooks, of Boston, remarked that the Lecture was an able and just exposition of the excellent school system of Vermont.

Mr. Rust, of N. H., by the request of the President, gave an account of the school system of New Hampshire. Adjourned.

THURSDAY, P. M., AUGUST 17.

The Institute having been called to order by Mr. Thayer, a Lecture was delivered by Asa Walker, of Bangor.

The duties of School Committees in relation to personalities in making their reports, was discussed with much animation by Messrs. Baker and Kingsbury, of R. I., Wells, Greenleaf, of Bradford, Swan, Wetherell, and Henry. Adjourned.

THURSDAY EVENING, AUGUST 17.

The Institute was called to order by the President, and a discussion was held on the ventilation of school houses.

Voted, That the Board be requested to consider the expediency of holding the next annual meeting in Vermont.

Voted, That the papers of Vermont, friendly to education, be requested to publish the remarks of the President, on the history and design of the Institute.

A Lecture was then delivered by W. G. Crosby, of Belfast, on "*The claims of the Free School upon all Classes in Society.*"

The Lecture was followed by remarks from Messrs. Brooks, of Boston, Henry, of N. Y., Thurston, of Charleston, and others.

The President then made an earnest and appropriate parting address.

Voted, That a copy of Mr. Crosby's Lecture be requested for publication, and that it be circulated as extensively as the means of the Institute will permit.

On motion of Mr. Swan,

Voted, That the President be requested to furnish a copy of his address on "*The History and Design of the Institute,*" for publication, with the address of Mr. Kingsbury.

On motion of Mr. Wells, of Newburyport,

Resolved, That our thanks be presented to Thomas Cushing, Jr., for his faithful and protracted services as an officer of the Institute.

Resolved, That the thanks of the Institute be presented to the several lecturers of our present session, for their able and valuable performances;—

To the several gentlemen of Bangor, who have made arrangements for the accommodation of the Institute;—

To the proprietors of the Eastern, and Boston and Maine Rail Roads, and the Steamer State of Maine, for the special facilities which they have generously furnished for attending upon the exercises of our present session.

Mr. Swan, of Boston, offered a vote of thanks to those who had gratuitously offered the use of the Hall to the Institute during its sittings.

Which resolutions were unanimously adopted.

The utmost harmony prevailed during the sessions, and the Institute having sung to the tune of Old Hundred:

“ From all that dwell below the skies,
Let the Creator’s praise arise ;
Let the Redeemer’s name be sung,
By every tribe in every tongue,”

adjourned, *sine die*.

JOHN D. PHILBRICK, *Rec. Sec’y.*

LECTURE I.

ON

FAILURES IN TEACHING.

BY JOHN KINGSBURY,

PROVIDENCE, R. I.

It is a common opinion that there is a greater proportion of failures in teaching than in other pursuits of life. This opinion is undoubtedly without foundation. From statistics which approach something like accuracy, it is estimated that ninety persons, out of every one hundred, who engage in business in the city of Boston, are either partially or totally unsuccessful. At the same time it is a conceded fact, that nowhere in our country are business men more enterprising, more industrious, more economical, or more honorable.

Now, if the whole number of persons who engage in teaching, either as a permanent or temporary business, be included, it is certain the number of failures in proportion cannot be so great; and when this estimate is confined to those who either make teaching a permanent employment, or who design to do so, the proportion must be considerably less.

To avoid ambiguity the term *failure* will be used in its common acceptation. There are some persons who have so high a standard for the trial of teachers, that not one in a hundred or perhaps a thousand can be accounted successful. Such a standard, however, is not less evidently absurd than that which in business would not permit any man to be considered successful, unless his fortune equalled that of a Girard or an Astor.

It is no subject of surprise that persons of feeble capacity, of limited acquisitions in knowledge, and of bad moral character, should fail in teaching. Nor do we wonder that those, who excel in branches of knowledge with which they are acquainted, should fail when they attempt to instruct in things concerning which they know little or nothing. These are causes of failure so obvious, that they need not occupy a moment's attention.

All my remarks, therefore, will be founded on the supposition that *teachers have good natural capacity, are well educated, possess good moral character, and are provided with suitable and well furnished rooms for their schools.*

Some of the friends of popular education may here be led to inquire *what* more can be necessary? With talented, well educated and right-minded teachers, placed in good school-houses and furnished with books and other apparatus, surely, *what more can be necessary?* Have not our principal efforts been directed to the attainment of these very things? And shall all our labors in this respect be in vain?

All these things are necessary, but they are only

the preliminaries of a good school. Something more must be done in order to avoid failure. *This* it will be the object of the present lecture to attempt to *show*.

The subject is naturally divided into two parts.

FIRST, failures which arise from the deficiencies of parents;

SECOND, those which result from the deficiencies of teachers.

Irregular attendance. There will be a failure, let teachers possess whatever qualifications they may, if children are not sent to the schoolroom, and kept there long enough for some impression to be made on their minds. *Irregular attendance* may neutralize the benefits to be derived from the best arrangements, and the labors of the best teachers. Some persons *seem* to suppose, that if a child has once entered the path of learning, progress is inevitable; and that however far from his teacher, either in body or mind, there is a kind of magnetic influence, by which he is to be reached, and the teacher is held accountable for his improvement. So far is this from the truth, that a child may attend school a whole year, yet so irregularly or at intervals so far apart, that it will be fortunate, if at the end of the year, he know as much as at the commencement. Irregular attendance operates much more unfavorably on some minds than upon others. Those who are strongly inclined to learn, will readily overcome the evils arising from absence. But those who are indifferent to study, will lose by their absence, not only the lessons of the day, but what is of far greater consequence, the interest however small, which they may have previously felt.

The boy who stays from school in order to hunt, or fish, or skate, will not only feel a positive disinclination to study his arithmetic when at school, but a positive inclination to resume his hunting, fishing or skating. Fortunate will it be for the teacher, if the boy under such circumstances is not more successful in producing an influence among his companions, in these respects, than the master in teaching them arithmetic. The girl too, who is kept at home for the fitting of a mantua-maker, may not only lose her interest in study, but is liable to feel that the adjustment of her dress is more important than the improvement of her mind. There is less objection to detaining children from school that they may assist in home duties; because these are not so attractive to youth as company, dress, or sports. Yet so serious are the losses resulting from absence, that parents even in humble circumstances, should never detain their children at home for domestic duties, except from absolute necessity. Rising a little earlier, more activity and diligence, either on the part of parents or of children, or both, would, in numerous cases of supposed necessity, provide an effectual remedy.

Ignorance. A teacher may fail if the community around him are too *ignorant* to appreciate his labors. He may be so far in advance of them, in his methods of teaching, as well as his qualifications for it, that his very superiority may prove a source of condemnation. This may occur where parents have just knowledge enough to render them self-conceited. Such persons are most likely to suppose themselves the centre of light and truth, and consequently that

others are in darkness just in proportion as they are removed from that centre.

Prejudice. *Prejudice*, however, is a more frequent cause of failure than ignorance. Kind and persevering labor may in due time dispel ignorance. But prejudice is a sterner tyrant, and his tyranny becomes more intolerable by the very efforts which are made to dethrone him. From whatever source it arises, prejudice puts a wrong interpretation upon every thing which a teacher does. If he is kind and affectionate, it is his object "to get round" parents and children; if he is diligent and laborious, it arises from selfishness or ambition. If he manages his school without consulting parents, he is too independent; if he does consult them, he is not independent enough. In short a teacher thus situated can never be right. He is either too rigid or too lax in his government; he is too religious or too indifferent to religion; and if there is nothing in his moral or intellectual character which can form the subject of complaint, prejudice will not scruple to attack his person. He is too tall or too short; too handsome or too ugly; his manners are too gross or too refined; and his dress is too much neglected or it is the subject of too much care.

Want of pecuniary support. Much has been said, and said without sufficient discrimination, about the scanty income of teachers. No intellectual labor is generally so poorly paid. While from some, the shoemaker, the tailor, and the quack doctor receive the highest pecuniary rewards for their services, those who are called to the godlike work of moulding the immortal mind, are paid proportionally a much more

limited sum, and *that* sometimes most grudgingly. At the same time it must be confessed, that the smallest sum paid to poor teachers is money wasted; and he who receives the lowest wages is sometimes most of all overpaid. The great difficulty has been, and there is reason to fear that it is not now sufficiently removed, that there has not been a proper distinction made between the poor and the good teacher; the successful candidate for place having too often been the one who sets the *least* value on his services. A good teacher should receive a remuneration so ample, as to enable him to live respectably in the place where he is appointed to instruct; to avail himself of books, social influence and travel, to such an extent as shall better qualify him for his profession; and to place him, if he practise a wise economy, out of the reach of harrassing anxiety about the means of support. For the want of such compensation, many a deserving teacher has not had the means of improvement, and been obliged to rest satisfied with limited attainments in knowledge, or he has been driven from one place to another, till finally he has quitted the business of teaching in disgust.

Failures in teaching may arise from a want of respect and kind sympathy; interference with government and modes of instruction; dictation of influential individuals, and from a total indifference to the whole subject of education. But numerous as are the sources of failure which arise from parents, it is the more immediate purpose of the present lecture to notice some of the sources of failure arising from teachers themselves.

Should any of my remarks seem inapplicable to those who engage in teaching as a temporary avocation, allow me to express the hope that the time will come, and at no distant day, when persons will become teachers without any more probability of changing their profession, than there is in the practice of law or medicine. When this shall come to pass, one of the most prolific sources of failure will be removed. It is said of the early conqueror of Mexico, that when he landed he destroyed his fleet, so as to remove all possibility or hope of retreat; and thus taught his followers that nothing but victory or death was before them. The more speedily you can destroy the life boats of those who engage in teaching, by which, in case of failure, they design to make good their retreat, the more certainly you will achieve one of the noblest triumphs for the profession.

Want of hard and persevering labor. In the first place, whatever may be the talents and attainments of the teacher he will fail if *he does not work hard*. It seems a very difficult lesson for some to learn, that labor is the basis of all success. The young especially are prone to think that it depends *chiefly* if not *entirely* on chance. Consequently some men spend a whole life in watching chances of success, while they neglect the only sure means of attaining it.

Two merchants, side by side, are engaged in the same business. They possess equal capacity and equal facilities for trade. They are equally moral, and both are valuable members of society. It is therefore matter of surprise to some, that both are not equally prosperous. Let the observer draw nearer

and he will learn the reason. The one is engaged in business both early and late. He personally superintends the minutest transactions. In the absence of a clerk or any other agent, his own hand supplies the place. The work of today is not only finished, but so finished that he is ready to anticipate the work of tomorrow. His neighbor, on the other hand, does not wholly neglect his business. Early rising, however, and an early breakfast are not entirely agreeable; therefore the work of the day begins later. Perhaps the first thing is to answer an order which should have received attention yesterday, or even the day before. Perhaps also that very order, in the absence of a clerk, may be postponed till tomorrow. If pleasure entice him from business, he flatters himself that he can be fully remunerated by greater subsequent diligence. The one either becomes bankrupt or accumulates little wealth, while the other *is rich and increased in goods*; and yet the latter differs from the former in nothing save his untiring industry.

Just so is it in teaching. In no pursuit is unwearied industry more necessary to success. Let no one, therefore, enter upon it who wishes to shun labor, or whose first question is directed to securing his personal ease.

The teacher must also *persevere* in his labors. Many are willing to bestow much labor on the commencement of an enterprise; but it is in expectation that it can be remitted after a few weeks or months. The teacher must labor not only when he is establishing his school, and when making himself acquainted with the branches of knowledge, which he is required

to teach, but he should strive continually to make himself a better teacher, every successive day and year, so long as it is his profession. He must labor too, where the immediate results do not appear to the common observer, or scarcely to himself. It was unseen and unappreciated labor, which gave the finishing touch to the immortal works of a Phidias or a Raphael. So it is with the teacher. The efforts on which ultimate success oftentimes depends, are such as will bring no immediate renown. All men may not need to bestow an equal amount of labor, in order to produce a given effect; but whenever any thing, finished and beautiful, is before us, whether in moral or in intellectual results, whether in the elegant or the useful arts, we may rest assured it is the offspring of labor.

Want of punctuality. Immediately connected with the preceding is another cause of failure, *want of punctuality*. Punctuality not only requires attendance at school regularly and in due season each day, but also the exact fulfilment of each duty at the appointed time. This habit the young should learn, and they sooner learn it from example than from precept. The teacher, therefore, should be to his pupils an eminent example of this virtue. He who is late, loses time which he cannot regain, and in attempting to do so, he is liable to fall into impatience, and thus mar all the exercises of the day. Nor is this all. A teacher who is late, will find his scholars late; and, as deficiencies seldom come single-handed, late scholars will be more or less deficient in their lessons. And what is worse than all, the teacher who

is late, will find that some of his punctual scholars have been very diligent in the use of *their* time. But he will find too, that they have used that time in a way *peculiarly their own*. How many a design, subversive of a teacher's influence, has been begun, matured and executed, while a school has been waiting for his tardiness. He who would prevent evil, rather than correct it after it has taken place, should, if possible, be the first at his school. He should be there not as a spy, but as a friend. It is at such a time that he can, if judicious, gain a most important social influence, as well as acquire that knowledge of individual character which will materially aid him in adapting his instructions to special cases and special exigencies. At the same time he can attend to many things by way of preparation, which, though trifling in themselves, could not be done during the regular hours, and the want of which might occasion no inconsiderable friction in the arrangements of the day.

Want of perseverance in some system. A teacher may be *industrious*, and may *persevere* in his industry; but for the want of perseverance in some *fixed plan or system*, his labors may be rendered unavailing. With great earnestness he introduces some favorite scheme to-day. He has found, as he thinks, the philosopher's stone, and he is resolved that the world shall receive the benefit. He carries his scheme into execution, and possibly sees it attended with good results. But the results are not unmingled good. Difficulties, such as he did not apprehend, meet him, and this beautiful theory is renounced for another, which will in due time share a similar fate. He la-

bors sufficiently, but is too impatient for the results; and as a natural consequence he tries no one plan long enough to form a deliberate judgment. Such a teacher is not much wiser than the child who plants his beans, and frequently plucks them up to see if they have not sprouted.

Love of novelty. Nearly allied to this is another source of failure, *love of novelty*. It is the nature of some men to cleave unto the old because it is old, it is equally the tendency of others to embrace the new merely because it is new. Of these extremes both are unwise and unphilosophical; but the latter is by far the worst. He who adheres to a principle because it has long prevailed, has the assurance that there is something in it which is good, or it would not have been preserved from oblivion. Whereas, he who grasps at every thing new, is ordinarily in the situation of one, who leaves a boat, which would at least carry him safely, if not speedily, to the shore, for one that may sink the very next moment. A teacher should never adopt novelties as a part of his system of instruction, till he has by careful investigation satisfied himself that they are decided improvements; so decided that they will more than counterbalance the evils of change.

Directing the mind to other objects. Dr. Good has somewhere said that the old proverb, "you must not have too many irons in the fire," is very pernicious in cramping the energies of men. He adds you cannot have too many, though you have "poker, tongs and all." Old maxims are not to be discarded without reflection; for frequently they are concentrated

wisdom. There may be some persons, to whom Dr. Good's theory may be applicable, but the majority, if they attempt many things at the same time, will fail in them all. This is specially true of teachers, whose personal labors are required in the instruction of their schools. There may be some who superintend seminaries of learning, having excellent assistants, that may devote a large share of attention to other objects, and yet be eminent in their profession. Be assured, however, that if the mass of teachers allow their minds to be devoted to other objects, though excellent and useful in themselves, and sometimes closely allied to their professional duties, there will be a corresponding loss in the value of their instructions. Whatever withdraws from his school, the fresh feelings, the choice thoughts, and glowing enthusiasm of the teacher's mind, has purloined what it can never replace. The making of a book, the exclusive pursuit of any branch of science or literature, the love of art, the investigation of a principle in mechanics, not to mention business pursuits, habits of speculation or love of pleasure—have frequently undermined a teacher's influence and subjected him to failure.

Dislike of teaching. It is a good general rule that persons should not engage in any business, towards which they feel a repugnance. If circumstances beyond their control have, for a time, thrown them into such a situation, let them first of all subdue that dislike; or if they are unable to do it, let them quit an employment which they can never honor. This is peculiarly applicable to teaching. Some, however, may engage in the profession without any dislike at

first, and yet after a certain period, fall into that disposition. Against such a disposition a teacher should constantly strive. It is incidental to all occupation. There is no station in life which has not its vexations, perplexities and disappointments. The sooner this is understood by the teacher, and manfully met, the sooner he will render himself happy and useful. One of the natural results of turning the mind to other objects of engrossing interest, is the diminution of that love of teaching which is an indispensable requisite to success. That seemingly paradoxical doctrine of the New Testament, *whosoever loveth not, hateth*, has its foundation in the human mind, and is applicable to more than one class of men. He who is obliged to teach, while he has given his heart to some other object, will inevitably fail. He is liable to this, if for no other reason, because he cannot long endure the labor. Every step is one of difficulty where the heart is not engaged. See the child that has been directed to ask the forgiveness of a playfellow, whom he has wronged. So long as he is unwilling, his reluctant, heavy step shows how difficult is the task. See him again. Why is that heavy step changed to one of perfect ease and elasticity? He is going to that same companion; but it is to join him in a holiday excursion. So it is with children of larger growth. If therefore, the teacher dislikes his work, and yet attempts to perform the necessary labor, this labor is liable to become a burden which neither his physical nor his intellectual system can sustain. This leads directly to another source of failure.

Want of health. The health may be impaired not

only by labor, which we feel to be burdensome; but from the performance of cheerful labor and from a strong desire to avoid failure. There is a limit to every constitution beyond which the individual cannot pass with impunity. If there is a class of persons under deeper obligation than any others to understand this limit, and the general laws of health, that class is composed of teachers. It may be thought that parents form an exception; but the influence of parents is necessarily limited to a few, while that of teachers extends to greater numbers. Leaving the general subject to the medical faculty, let me call your attention to one of the laws of health, which requires no depth of science to understand, and yet obedience to it on the part of teachers, should be imperative. *It is the balance to be preserved between physical and intellectual labor.* This law may vary materially in its application to different individuals; and though its requisition may be greater in one instance than in another, that requisition must be fairly and faithfully met. There is no other alternative except by suffering a penalty which is never slight, and sometimes fearfully severe. Teaching is mainly intellectual effort; and the more intensely the intellect is tasked, the more imperatively this law demands corresponding exercise of the body. Some individuals need vigorous and even protracted physical exertion. For others, mere cessation of intellectual labor may be all that is required. Each person should know how *he* can best be relieved from that state of exhaustion which follows all intense mental effort. If this law were better understood, and better obeyed, when

undersrood, we should not see so many failures in professional life; nor so many of our best teachers, male and female, retiring from their stations when they are best fitted to adorn them. There is no hazard in making the assertion, for it is susceptible of the fullest proof, that it is not mental labor which kills professional men. In nine cases out of ten, it is physical inactivity and disregard of the plainest laws of health. No one can study so as to injure himself, if he will take time enough to counterbalance that study by physical exercise. It is a very great mistake to suppose that time cannot be found for this; it is only in this way that time can be extended and made equal to our labors. The freshness and vigor which come from active exercise, will materially diminish the amount of time otherwise necessary for the accomplishment of any intellectual effort. Connected with health, and greatly dependent upon it, are several requisites, the want of which may produce failures in teaching.

Patience. By this is not meant that disposition which will induce a teacher to sit down and calmly endure evils which might easily be corrected. This is only another name for indolence. Patience, on the other hand, is a never-tiring principle, which will enable you to perform cheerfully for the tenth time, that in which you have failed for the ninth, provided you are satisfied that the effort is right and sufficiently important to demand so much attention. While it does not require one to pass over wilful neglect and positive disobedience without rebuke—it does require the teacher to use every suitable means to subdue

such a disposition; and at the same time to repeat cheerfully, again and again, instruction to well disposed pupils however dull they may be. For the want of this heavenly virtue, many a teacher is not only impatient with his scholars, but with the school-house, with the neighborhood or town, in short with every thing by which he is surrounded.

Equanimity, or what perhaps is a better term, *uniformity* of disposition. This is not a passive principle which makes men indifferent to what is passing around them, but it is an active one, which so regulates and controls the whole being, that the teacher is the same to-day as yesterday. For the want of this, teachers punish conduct at one time, which had only occasioned a smile at another, and which probably would not have taken place, had it not been for that smile.

Self control. He who is appointed to teach, cannot do it well without a just and steady control over his scholars. Nor can he control them in this manner, unless he controls himself. This is by no means a trifling work. So mighty is the task, that inspiration pronounces him *who ruleth his spirit, better than he that taketh a city*. *Patience, equanimity and self-control*, are all, in no inconsiderable degree, influenced by health, and cannot be manifested in their best forms without it. Yet so indispensable are they to success, that the teacher who is suffering from indisposition, should strive more strenuously to exercise them, than when in perfect health.

Government. The most difficult part of a teacher's duty, is the government of his school. So important

however, is good government, that some teachers who are deficient in almost every thing else, by this alone, meet with considerable success. For it is an established principle, that no school is good which is not well governed. There are two very common extremes. *Some govern too much.* You may always hear the sound of the ferule, the snapping of the whip, or what perhaps is quite as bad, the noise of the tongue. The machinery of government, whatever it may be, is always in motion, and comparatively little time is left for the important work of instruction. On the other hand, *some teachers govern too little.* They fall into the opposite extreme, and treat children as if it were impossible for them to do wrong; or at least, as if there was little difference between the right and the wrong. In such a school you are not troubled with the machinery of government—but the total want of all government. Noise and confusion usurp the place of order, and the genius of improvement flies far from such a scene. Between these two extremes there is a happy medium. It is found in that school where the teacher directs and controls every thing, yet in so kind and quiet a way, that the scholars seem to govern themselves. Every thing is subjected to law, but the machinery of government is scarcely perceptible.

Self-conceit. No persons should so carefully guard themselves against self-conceit as teachers. Their professional intercourse is so necessarily limited to their inferiors, that they are liable to over-rate their own attainments, and rest satisfied with present acquisitions. Nothing will sooner impair their influ-

ence. It renders them disgusting to other persons, destroys the respect which is necessary to sanction their labors, and what is worse, closes every avenue of improvement. It may be assumed as an axiom, that he who teaches well to-day, and yet ceases to make further acquisitions in knowledge, will soon cease to be a good teacher. The current of society is onward; and he who in any respect remains stationary will soon be left behind. Indeed it is impossible, from the nature of mind, to remain stationary. If therefore we are not making progress in knowledge, we are losing ground, and very soon it may be truly said of us, that *we are behind the age*. It is true there are certain principles in education, which are so well established that they will remain the same forever. In the application of these principles, however, there is room for the most studied ingenuity. At the same time there is a wide field where first principles are either undiscovered, or as yet quite unsettled. *Self-conceit*, or any other thing which prevents the teacher from aspiring after higher attainments, should be most studiously avoided. His mind should be ready for the reception of knowledge from every, even the humblest source. By failing to do this, teachers have placed in the way of their advancement, the most insurmountable obstacles with which they have ever been troubled, and drawn down upon their profession the severest satires of the most gifted minds. There is one way, *and only one*, in which teachers can prove, not only that Dominie Samson and Ichabod Crane are caricatures of the profession, but also that they have not sufficient resemblance to preserve them from merited oblivion. *It is by indi-*

vidual and united aspiration after the highest moral and intellectual endowments.

Fondness for hobbies. All men have their hobbies. Teachers not only have them, but are more prone than other men to ride them to death. This arises from two causes; first, their professional intercourse is with their inferiors in knowledge, by which they over-estimate themselves; second, they have less opportunity than others to have their hobbies put to the test of severe investigation. One teacher delights in arithmetic, and he makes every thing bend to his favorite pursuit. Another is equally delighted with geography, and much time must be devoted to it, even to the exclusion of other studies equally important. Or the favorite may be language, rhetoric, elocution, or any other of the numerous branches now introduced into schools. If undue prominence is given to any one of these, there will be a corresponding loss in reference to the others. It is not the business of teachers to make great arithmeticians, or great linguists merely; but to advance their pupils in every species of knowledge necessary to their situations in life, and to unfold in harmony all the faculties, moral, physical and intellectual. The former course presents a much stronger temptation. A more brilliant exhibition can easily be made in the presence of spectators. A much greater reputation can in a short time be gained, and much severe labor and patient endurance can be avoided. Yet is it too much to suggest, that such a reputation may be more easily lost; and that we hence learn the cause of the failure of some celebrated schools and some very celebrated teachers? There is not a gifted teacher, who if he will push

some two or three favorite studies, especially with reference to some very gifted pupils, cannot gain more reputation in six months, than in half that number of years, by attempting the harmonious cultivation of all the powers of every one of his scholars. Yet it is only this latter method which is pursued by the *really* good teacher; and it is this method only, which can sustain a teacher's reputation for any considerable number of years in the same place.

It would be easy to swell the list of causes having more or less influence in producing failures in teaching; austere, uncouth and embarrassed manners; want of kind and sympathizing affections; defective powers in the communication of knowledge; rash and hasty temper; dislike of children; imprudence in speaking, especially of things communicated in confidence—but the enumeration shall be closed with a topic, which might have preceded all others, as it blends more or less with them all, and which, if not possessed in some degree, will render all other acquisitions comparatively useless.

It is common sense. Common sense enables the teacher to adapt himself and his instructions precisely to the *place*, which is the scene of his labors. Under the influence of this, he looks at men and things, just as they *are*, and not as they *should be*, or as he might *wish* them to be. He does not commence his school with a beautiful theory, adapted only to fairy land, or with a plan well adapted to some real meridian, but not at all to *that* where he is; he adapts or modifies or makes a plan, exactly fitted to the peculiar circumstances of the neighborhood, district, town or city, where he is called to teach. He knows full

well, that what would be well suited to the habits and manners of a city, would be perfectly absurd in the country; and that the converse of this is equally true. While he feels under obligation to set up a high standard for himself and others, he takes care that this standard is not only a practicable one, but one which shall seem practicable to other reasonable persons. His maxim is, *to do all he can*, if he *cannot do all he would*. Common sense enables the teacher to effect judicious reforms. He does not begin them by unnecessarily shocking the prejudices of people. He first gains their confidence, before he attempts reform, and then attempts no more than he can reasonably hope to accomplish. If different methods are equally practicable in the attainment of his end, he will select that one which excites least prejudice; and in addition to this, he will take particular pains to demonstrate, step by step, the utility of the change.

Common sense also instructs a teacher to rely upon himself for success. Some persons are prone to rely upon political, sectarian or family influence; and some even make loss of health or loss of property a claim to patronage. These things may aid a teacher in establishing a school, but they will not enable him to sustain it for any length of time. He hence learns that if his school is to prosper, it must be by his own individual exertions.

Many teachers for the want of common sense, fail in the management of financial matters. The success of a particular school, as well as the cause in general, is made to turn upon the skill of the teacher in this respect. The want of this skill is followed by disappointment, discouragement and failure. Some teachers

make expenditures, either without duly considering whether they can afford them; or whether by so doing, they shall not bring themselves under great embarrassment. A teacher who judges incorrectly in this respect, not only wastes his money, and endangers the success of his enterprise, but what is far worse, he is liable to lose his reputation as a man of good judgment. Without this a teacher is like Samson with his shorn locks.

If a man has a fortune and can imitate a Fellenburg, it is a subject of congratulation that he should spend his money in so noble a cause. The majority of teachers however, must by their labor obtain the means of living; and if they make expenditures beyond their ability, they seldom gain even the thanks of those for whose benefit the sacrifice is made, but more frequently draw down upon themselves their censure, however undeserved.

Professional men sometimes *seem* to act as if it were beneath their attention to understand matters of business, as if they thought their professional ability was great, in the direct ratio of their inability to comprehend the value of money, or to understand the every day things of life. On the other hand, it is a melancholy thing, to see a man who has enjoyed the blessings of moral and intellectual refinement, so give himself to the pursuit of business, the accumulation of wealth, as never to manifest aspirations after higher enjoyments. Is there not, however, a happy medium between these two extremes? May not a man become eminent in his profession, rise to the highest point of moral and intellectual improvement, and gain a wide range of knowledge in other things even of the

minutest kind? Is it not said of Roger Sherman, that so minute and various was his knowledge, that he made every tradesman with whom he conversed, believe him to belong to his particular craft? Could we not more confidently insure the success of many who engage in teaching, if they possessed more of this same kind of knowledge? If it could not be sometimes truly, as well as sarcastically said of them, they have all kinds of sense except common sense? There is no doubt that teachers ought to possess sufficient knowledge of business affairs, to give them influence with practical men. Otherwise practical men will set aside their best suggestions and their wisest plans, on the ground that they are mere book-worms or men of the closet.

It may be thought that these suggestions have unnecessarily assumed a negative form; that the whole might have been said, and said in a better way, under the title of Requisites to success in teaching. The present mode however, has been adopted with the hope that a more lasting impression may be made upon the minds of teachers.

The suggestions have all been made, on the supposition that teachers have good natural capacity; sufficient acquired knowledge; good moral character; and are provided with suitable, and well furnished rooms for their schools.

Such teachers may fail, if children are not sent regularly to school; if the community around them are ignorant and influenced by prejudice, and do not furnish a competent support.

They may fail for the want of sufficient and persevering industry, punctuality, and perseverance in

some given plan or system; from love of novelty, directing the mind to other objects, dislike of teaching, impaired health; want of patience, equanimity and self control; from bad government, self conceit, fondness for hobbies; and finally for the want of good common sense.

I have just glanced at a few of the causes of failure in teaching. By no means are they to be viewed as all equally important in their bearing on success. Yet so far as my observation extends, through a period of many years experience in teaching, no persons such as were supposed at the commencement of this lecture, have failed, without one or more of these causes having contributed to that effect. What then shall be done to diminish the number of such failures in the future? Let the *causes* of failure stand out as warnings to every one who enters the pathway of this profession; and let the requisites to success burn as so many beacon fires, to guide him onward and upward, till his labors shall be crowned with glorious success. And above all, let him, remembering his own weakness, repair to that Fountain, from whence alone, can come the strength, and the wisdom which he needs. If he should be so fortunate as to win applause, *that wisdom* will preserve him from the fatal effects of flattery and self-conceit. If he should find his fondest hopes blighted, his best motives misinterpreted, and his most self-denying actions wickedly traduced, *that strength* will confirm his heart, and nerve his arm for still nobler efforts, till he shall gain his final crown.

LECTURE II.

THE CO-OPERATION OF PARENTS AND TEACHERS.

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The first lesson in Metaphysics, conveyed to the infant's mind, is comprehended in a morsel of wisdom, rescued from the ruins of heathen philosophy, and confirmed by Holy Writ, in the passage as familiar to every Christian as it is simple and sublime,—“In him we live, and move, and have our being.”

But how inadequate to the expression of this great conception, is the formula prescribed in our catechisms, urged on the memory of the child, and resting there like moonlight on the stainless snow,—“Who made you?” “God.”

The question bears the form of an inquiry into a historical fact, and the answer appears coolly and conclusively to establish the agent. The child refers the fact and the agent to the same category as the discovery of America by Columbus, or the invention of the steam engine by Savary. It perceives itself made,

and believes itself finished; and the parent and teacher scarcely rise above the zero of the same sagacious conclusion. Hence they fail of being affected by a deep and abiding sense of the responsibilities imposed on them. They do not *feel* that they are co-efficients with God in the creation of man; that in this life is the process of creation continued; that the immortal germ 'tis theirs to nourish, theirs aright to train, till it attain to the fulness of a perfect plant for paradise prepared.

But let it be believed that God's creative power is never inert, but ever and every where in full activity; that the child not only *was*, but *has been*, and *is* created, body and soul,—that its infancy is emblematic of "the beginning," when first the spirit of God moved on the face of the waters,—that its earthly existence is the six days of its creation, wherein God quickens it with spiritual light and energy, urging it onward and upward to the haven of rest, "the sabbath of the soul;"—let this be believed, let it be sounded in our ears, pour forth from our lips and burn within our hearts, and we shall need no more to discuss the importance of the co-operation of parents and teachers.

But on this subject, fraught with more than vital interest to the child, parents and teachers are often at issue, sacrificing the soul's life of the child to some petty prejudice, some distorted allegation, or to the spirit of avarice or ambition.

It is my purpose at this time to portray some of the causes and the tendency of discordant views, and the importance of mutual co-operation of parents and teachers in the education of youth.

1. *To establish mutual confidence and respect, parents should strive to render the teacher's desk a post of honor and profit.*

A small salary usually secures the services of a teacher of but slender attainments. With little education and no experience, he enters on the scene of his labors. He shrinks from the critical eyes of his pupils, searching for the thin places in his intellectual mantle; and, in vain, endeavors to defeat their design by repairing the flimsy portions, and by throwing himself into uncouth positions, till he resembles anything but a man. He fails to occupy the lofty stand, from which alone the oracles of the teacher can be uttered with the prospect of securing the faith and reverence of the pupil. If a glimmering ray of confidence has existed among his pupils, it expires; that of the parents was never given him, for he was hired "at a bargain," with the hope that possibly he "might do," and a clear gain of five dollars a month be made for the district. It is this parsimony, this wretched starvelling policy, that fills many of our school rooms with the crude babblings of ignorance and conceit. The truth is, that many of the cheap instructors have been known to keep a better school than others to whom larger salaries have been given; and thus the impression has been produced in some quarters, that a teacher may be hired as a fish is taken; the first that appropriates the tempting morsel, and with the least possible expenditure of bait. But the eyes of the community are beginning to feel the effects of the light, which, for a few years, has been shed on this subject; and in some parts of our country,

even more can be earned in imparting one's intellectual treasures acquired by years of incessant toil, than by the labor of the hands.

But when the heart of this mighty people shall be warmed with the dictates of eternal justice; when they shall feel that all have a right to demand the best instruction and the means of obtaining it, then will the millions of acres of fertile soil, that are now sold to pay the price of blood, become a fund forever increasing, to educate the nations that will one day draw the bread of life from its generous bosom. Then no more will the highest glories of freedom's land be conferred alone on him that wields the keenest blade in battle, or holds entranced the listening throng in the legislative hall; then no more will the *saviors* alone of a country's institutions, of a country's wealth and its high renown be honored, but the *creators* of the country's intelligence, morality and happiness, the men who form the common mind, the men who fashion and mould the pillars of our government, will also be remembered and rewarded. Then will the teacher's occupation be sought and filled by the highest talent in the land, and then will the fond father point his son not only to him who climbs the ladder of political or military glory as the exponent of the character of our free institutions, but to him also who has risen from the shadier walks of life to the highest rank of his country's teachers.

Too often is the *teacher's salary* at the present time paid in drafts on his own conscience; but I protest against this injustice. The drawer has no right to the funds there deposited; they are the teacher's al-

ready. The lofty conviction of the importance of his calling, the self-approving dictates of the "still, small voice," the gratification of witnessing the successful issue of his toil, may, indeed, impart their fragrance and their freshness to the gales that fan his fevered brow, but they should never be used as a transcendental currency to recompense him for the sacrifice of the energies of his life for the good of man. As a private hoard, on which as with a miser's eyes, he may feast his soul, they are indeed of priceless value; but the grocer, the butcher and the baker, decline to receive them. And when a sufficiency of the grosser metallic currency is denied him, the harrassing cares of grinding poverty incapacitate him from reaping the reward *they* would present to a mind *devoid* of care. As long as society is constituted as it now is, as long as even the voice of wisdom is heard warning the simple ones at a stated price per annum, so long will that voice be influential with many of its auditors, in proportion to the price paid for it in good current silver. A teacher, who at fifty dollars per month would secure the respect and obedience of his pupils, might utterly fail at the meagre price of half that sum.

But it sometimes happens that the grossness of the teacher's aspirations is unchecked by any impulses of a higher nature; that the salary is esteemed the chief good, the final cause of all his efforts; that his conversation with parents is mainly directed to the attainment of his great purpose, an increase of salary. He fears that he shall give more than an equivalent for value received; and is therefore not in danger of ex-

hausting his energies in preparation for the duties of his office, nor in his efforts faithfully to discharge them. It may, perhaps, be near the truth to assert, that the teacher, whose heart is the most captivated with the love of lucre, deserves the least of it in compensation for his services. Nevertheless, the same rule should be observed in the effort to obtain competent teachers, that successfully secures able and faithful agents in the most honorable stations of society. Do the people wish for a judge who will scorn a bribe, a member of Congress of superior talents, a collector of the public revenue with unpolluted hands? They offer an adequate pecuniary reward. They expect not the great ones of the land to descend from their lucrative callings, and solicit toil for duty's sake at a merely nominal salary. They well know that the only way to assemble the eagles is, first to provide the carcass. Thus the sagacious manufacturer, to draw the sparkling eye and the bounding step from their native hills, raised his bid for their services, above the revenue of the churn and the cheese-tub, the spinning wheel and the district school, and lo, some of the first talent in the land is induced to preside over the whizzing spindles and the roaring loom.

As a class, teachers are not penurious, nor even frugal, unless by necessity forced to become so. To obtain a knowledge of the duties of their profession, they expend, in proportion to their income, more time and money than the members of most of the other professions. But generally they are desirous of living on the honest income of their toilsome employment. With this they should be satisfied. To this they are

entitled. And perhaps it is not extravagant to assert that the parent who would withhold from the teacher a fair remuneration for his toil, a salary sufficient to support him and his family in the style usually adopted in the rank to which he deserves to belong, has no reason to complain of his endeavors to secure a competency from some collateral pursuit, provided that such pursuit does not interfere with the execution of his duties to his school. If the parent has provided but a part of the means of defraying the expense of the teacher's living, he is entitled to but a part of the labor that he can perform.

The inimitable Burton, in his *Anatomy of Melancholy*, closes a sub-section on Education with the following sage remarks. "For these causes Plutarch and Hierom give a most special charge to all parents, and many good cautions about bringing up of *children*, that they be not committed to indiscreet, passionate, Bedlam tutors, light, giddy-headed or covetous persons, and spare for no cost that they may be well nurtured and taught, it being a matter of so great consequence. For such parents as do otherwise, Plutarch esteems like them that are more careful of their shoes than of their feet, that rate their wealth above their children.

"And he, saith Cardan, that leaveth his son to a *covetous school-master* to be informed, or to a close abbey to fast and learn wisdom together, doth no other than that he be a learned fool, or a sickly wise man."

If then, in relation to this subject, the parent would renounce his manhood, so far as man is defined an

animal that makes bargains, and would offer an adequate support to him, who engages to manage what the parent acknowledges to be the highest purpose of his own existence,—the education of his children,—he would no longer deem it necessary to watch, and meddle, and fret, and fear that there is “rottenness in Denmark,”—to complain of the teacher’s coldness,—communicated indeed by his proximity to the parental ice-house, and continued from the lack of fuel; the Arctic regions of frigid indifference would be thawed into mildness, mutual respect and confidence would be established between the parent and teacher, and shed their benign influences on the spirit of the child.

2. *Teachers and parents should cultivate within themselves the character and spirit which they wish to form within the child.*

To determine in what such a character consists, let the teacher frame for the parent a general code of moral duty for every day’s observance, and let *both parties* obey its requirements.

Do we hesitate to make the trial? Does the teacher fear to abide the decision of his own statutes? Then let him be tried by the spirit of the laws which he has prescribed for his pupils. From this trial he must come forth triumphant, or renounce all hope of success in his efforts to guide them. Unfitted by the associations of his past life as he may be, he must, nevertheless, place the stamp of his own spirit on that of his pupil. How often must he lament that the die which makes the impression, conveys so little of the beauty of the Divine Original? He comes, perhaps, from the conflict of a life of poverty. All its tempta-

tions have assailed him. Has his eye been ever keen to detect, and his hand prompt to parry, the thrust of the insidious dirk as well as the flashing blade?

Ah, no! He wears on his soul the scars that bear witness to many a scene of strife.

In the moral distortions of his pupils, he beholds in miniature the semblance of the foes that have been sheltered in his own breast. Here and there he sees portrayed his selfishness, his indolence, his avarice, in short, the whole train of hostile spirits, which he has from time to time encountered on the field of life's duty.

But with an honest and earnest purpose, embracing as his motto "*Disco docendo*," the teacher may hope to become the instrument of saving himself and others from the evils that beset the path of life. With all his faults, such a teacher is in advance of public sentiment, and often finds his instructions bearing but the harvest among thorns. But perhaps the *standard* of human duty will ever be higher than human practice; and the teacher, who cannot find something to correct even in the highest efforts of existence, has not very deeply pondered on his ability and his duty. He must anticipate the chilling influences of indifference and even direct opposition, and discover thereby his own errors, if he has committed them, or learn that the best endeavors do not always succeed.

Still more important, if possible, is the example of the parent, to the welfare of the child. It often requires no quickness of apprehension, to detect in the practice of the parent the very fault which he endeavors to correct in the character of the child. If

the parent is irritable, passionate, selfish, unjust, or regardless of the truth in small matters, it is absurd to expect a reform in the child, as the result of his own or of the teacher's admonitions. It is true that success has sometimes crowned the efforts of the teacher in the most unfavorable circumstances, but miracles are not to be relied on as the agents of ordinary reform.

3. *Mutual sincerity should be strictly observed in the communications between parents and teachers.*

If the teacher expects to receive the hearty co-operation of the parent, he must candidly unfold the character of the child, as it has been displayed to him. If the pupil is refractory, it is not right to deceive the parent, by styling his conduct decision of character. If he is indolent, it is wrong to say that he possesses an amiable, contented disposition. The teacher needs the light which the parent can give, and should honestly present each topic of discussion in the proper attitude to receive and reflect it. The parent should not be offended at a candid disclosure of the symptoms of the disease which he wishes to cure. But should the teacher believe, from the reputed character of the parent, that his candor would be ill appreciated, he should console himself with the reflection that the penalty could be but the forfeiture of the friendship of a parent without justice, and the loss of a pupil that he could not benefit.

But the danger is not that the parent should meet the candor of the teacher with unkindness; he is more likely to give an unqualified assent to all his facts and deductions, and regard them as abstract proposi-

tions, acknowledge their truth, as he does that of the sermons that have shaped his hebdomadal dreams for half a century, and entirely neglect the application of them to existing circumstances. He converses well on his duties to his children, acknowledges that they require unwearied watchfulness; that their success or failure will depend, in a great measure, on the instructions implanted in their youthful minds; lament the neglect of parents to provide employment for their children, and to exercise a judicious restraint over their wayward inclinations;—yet this is too often the sentiment of the passing moment, an ephemeral progeny, that will perish with the setting sun,—or a holiday suit, assumed by the parent to elicit the teacher's approbation of his good sense and judgment. The result of such a conversation is too frequently manifested in the increase of the teacher's anxiety, without the assurance of a corresponding effort of the parent to secure the object of their mutual desires.

4. *The interests of the child are often permitted to suffer from the neglect of the parent or teacher to execute faithfully the terms of contracts made to secure the faithful improvement of time.*

This is often apparent in the failure of arrangements made to provide for the pupil, employment for his leisure hours. The teacher engages to assign a task to the pupil to perform at home, and appoint an hour for its recitation. The parent promises to superintend the performance of the pupil's duty. For a day or two, both parties faithfully execute the stipulations of the treaty; "but the third day, comes a frost, a killing frost," and nips the root of the newly formed purpose, and it falls never to rise again.

Perhaps in the multiplicity of his duties, the teacher has forgotten to assign the evening task; perhaps the pupil is absent from the afternoon session; perhaps he is summoned from school before its close, by a message from home.

On the other hand, the first omission may have occurred at home. A *cozening* visit made or "suffered," an errand to or for a neighbor, a little exercise at rocking the cradle, driving the child's friend to pasture, feeding the fowls or splitting oven-wood, may have consumed the hours appointed for study at home; the chain of duty is severed, and "whatever link you strike, tenth or ten-thousandth, breaks the chain alike."

What is neglected or so easily forgotten by the teacher, or is made subordinate to the most trifling avocations by the parent, the child thinks is, after all, of but little importance. He comes to the very natural conclusion, that the good advice concerning his studies, to which he has so often listened, must have been learned by rote from Sir Thomas Friendly's leafless edition of Xenophen's Cyropedia. He has, however, learned one thing; he has become an adept in the art of making excuses, and suffers no occasion on which he can practise his art, to pass unimproved.

In all that relates to the improvement of time out of school, the parent must clearly exercise the chief control. If he is anxious that his children should devote a portion of it to study, he has the power to convince them of his earnest conviction of its importance, by his own example. He cannot expect them to exercise greater diligence and self-denial

at the fireside, than he practises in their presence. If a tray of choice fruit, with a newspaper or a novel, and an easy chair, lend their charm to the parent's evening hours, they will become dangerous rivals to the well thumbed school-book, whose every line and letter are associated with the idea of restraint and compulsion. But let the parent devote a leisure hour to an inquiry into the child's progress, unite with him in his pursuits, aid him in his difficulties, encourage him to propose questions connected with his studies, illustrate the mode of applying their principles to the practical business of life,—and it would no longer be necessary for the teacher, at the close of each day's session, to remind the pupils of their duties for the approaching evening. But the class of parents is not small, who acquit themselves of the charge of negligence, in consideration of having supplied their children with books, masters and leisure, and occasionally a scrap of advice, bestowed with hasty indifference and received in the same spirit. They plead the want of time, the pressure of business, the indispensable duty of providing for their families, the irksome task of attempting to enlighten stupidity; in the words of Burton, they become “the nurses of their children's bodies, the step-mothers of their souls.”

What! The parent has no time to cherish the soul, to fan into a flame, to supply with proper fuel, to preserve from the damp and the storms of life while yet it is feeble, the spark of heavenly fire entrusted to his care,—but, time enough to adorn the hearth where lies the spark divine!.

What! Irksome is the task of rescuing from impending ruin, the being that most of all on earth he loves!

Is there, *can* there be any duty more sacred than that of the cultivation of the intellects of those whom the Father of all has intrusted to our care? This, with our own improvement, should be the crowning object of our efforts, to which all other considerations should be subservient; and if, for a period, our pleasures, our passions or our avarice, obscure the brightness of this pillar of fire, the soul may well feel eclipsed, and in sadness and in gloom seek to relume the beauty of its glowing beacon.

If not the parent, who *shall* support the suppliant hands of the teacher raised in invocation of superior power, to aid him in the conflict with besieging hosts? If parental love, stronger than the love of life, parental anxiety thrilling through every fibre of his heart, fails to excite *him* to action, to prompt *him* to the adoption of the most effectual means of arriving at successful results in the education of his children, how desperate must appear the unaided efforts of the teacher, a mere stranger! He enters perhaps on the formidable task of bending in its proper direction a spirit rudely free; a spirit that has scarcely been subdued by the influence of one, whose claim on his love and obedience rests on the highest authority,—the law of God, requiring the largest “loan of love for love.”

The gratified desire of the parent to witness the happiness and respectability of his children is recorded by Solon as one of the three essentials of human happiness.

Relying on the purity and the constancy of parental love, the Romans, by legal enactment, enjoined on the child, through his whole life, implicit obedience to parental authority. To be addressed with a patronymic, was esteemed the highest honor. Both history and poetry distinguish their heroes by epithets, which embrace their father's names. Thus Virgil, when he records the deeds that exercise the higher faculties of his hero, or place him in a closer communication with his divinities, styles him Anchisiades; but

*Speluncam Dido dux et Trojanus eandem
Deveniunt.*

It is not the *son* of *Anchises*, but the Trojan leader, that sees the flashing fire of the dark heaven, and hears its muttered thunder drowning at intervals the portentous wailings of the wood-nymphs, which mingle with the wild confusion of the fated and the fatal storm.

What limit could be assigned to the influence of parental love, in alliance with the earnest and judicious efforts of the faithful teacher! Not alone to the intellectual, but also to the moral culture of the child, should such an alliance extend. Prevention, not reform, should be the object of their alliance. Much has been effected, when the mind has become interested, and the attention secured. If this condition of the child's faculties could be rendered permanent, the object would be, in a great degree, attained. But this cannot be expected; and in anticipating, and providing against hostile influences, the most consummate skill is requisite. There is no difficulty in making

rules for righteous conduct; they can be found in the minds and the mouths of all. But the time, the manner, and the occasion of enforcing them, should be matters of discussion between parents and teachers. Thus it would be worse than useless, to reason with a child when he is in a passion; to prescribe patience to him, while he is suffering the first pangs of a severe disappointment; to insist on his saying that the performance of his duty, is more delightful than some attractive amusement in which he is strongly tempted to indulge. Give time for the mind to be restored to its ordinary state, and then will the heart and the will bow to the dictates of reason.

To be able effectually to adapt the proper instructions at the proper time, to the wants of the child, of course implies the possession of great knowledge and skill by the parent; and these qualifications result alone from an earnest desire and effort to secure them. For this purpose, the alliance with the teacher should be strengthened and frequently applied. The parent is the party that gains the most for himself and child, by an alliance of this nature. The teacher gains nothing but the credit and the consciousness of having done his duty. It is not to relieve the teacher, that the parent is here required to perform so much; on the contrary, the teacher's task would, by the course prescribed, become doubly, but delightfully laborious. As in the mystical formula of the Rule of 'Three, "More requires more, and less requires less," so will it be found in the requisition on the teacher's time, that the more the attention and effort of the parent are directed to the promotion of the child's welfare,

the more will the teacher be *inclined* and *enabled* to second his exertions.

There can happen no greater misfortune to a child, than to lack the counsel, the encouragement and the sympathy of his parent, to regard him as a greater stranger than his teacher and his associates in life's pleasures and pursuits, to feel for him a repulsion as decided as that which is manifested by a magnetic pole for *its* own kind.

*And here begins with most that fond complaint
Of filial kindness lost and love grown faint,
Which, oft neglected, in life's waning years
A parent pours into regardless ears.

The child's heart yearns for sympathy and encouragement. It turns instinctively to the parent to meet a kindred sentiment, and though he should fail to find it there, it will be long ere he *will* or *can* believe that it does not there exist. He discerns perhaps a brighter shadow on the stern face of him whom he loves,—“an angel's wing through an opening cloud,” which gives life to languishing hope, but “’Tis seen and then withdrawn.” For a moment off his guard, the parent hastens to resume the dignity, which he deems necessary, in order to preserve for himself due respect from the child; his household gods are consigned to their solitary penetralia, and mammon again receives his votary on bended knee. In the child's glowing fancy, some trifle may have prompted an array of questions, which, in the auspicious moment, he passed

*Cowper.

in review before the parent; to a mind blunted by avarice, attuned in harmony with the table of Federal Money, the music of such a band is but the rhyme of Folly set to her favorite tune, and either to be promptly checked or entirely disregarded. But to the *skilful*, *sagacious* parent, that array of questions would have given strength to "the substance of things hoped for," a confirmation to "the evidence of things not seen."

This is the critical moment to study and unfold the capacities of the child.

"*Children at best are pretty buds unblown,
Whose scent and hue are rather guessed than known."

He obeys the promptings of nature. The sun, the air, the sky, the vocal choir of animal life, the calm majesty of the motionless world, and the deep mystery of all,—overwhelm his senses with delight, and impress his soul with sentiments of wonder and awe.

How is the new-made soul affected?—is the question which the parent ought to solve.

That soul is the crucible where all life's elements are to be combined according to Isomeric laws. In the important task of directing the *mode* of combining these elements, the mother must be the principal agent. It is her high privilege to drink in the gushing fragrance of the opening flower, before the scorching heat, or the traveler's foot has injured its beauty or its sweetness. And neither the cares of the domestic hearth, nor the lures of fashionable life should be allowed to turn her from her task.

*Cowper.

5. *To cultivate correct social habits in the child's character, parents and teachers should frequently visit each other, and consult together as friends.*

It is extremely unwise for either party to defer a visit until some special reason may render it necessary. In many neighborhoods are to be found parents who never approach the teacher, but for the purpose of settling some difficulty, and the very sight of whom is associated in that teacher's mind with quarrels, profanity and idleness.

Let the parent and teacher, if possible, meet and understand each other's plans and wishes. Let them discuss the means of preventing all occasion for a visit of angry denunciation of some thing or somebody wrong. Let the child be present, and behold and *rejoice* in the reign of mutual friendship and confidence between those, who have assumed the care and guidance of his life and conduct.

Perhaps our memories will furnish a confirmation of the wisdom of this measure, when they revert to the evening visit of an honored teacher, infusing new life into the domestic circle;—to the cheerful and instructive conversation;—and to the words of hope and encouragement afforded to the youthful listener. One visit of such a character, would be sufficient to reveal what parents and teachers too often fail to discover, that the interest of each and all lies in the same direction.

It is clearly demonstrable, that, when two sides and the included angle of the teacher's triangle, are equal to two sides and the included angle of the parent's triangle of duty, each to each, the two triangles are

equal. But in order to prove the truth of this proposition, we must apply the triangles to each other, side to side, and point to point, and they will be proved to be not only equal, but with *their sides in the same direction*. Much of the cruel and inhuman treatment of each other, by irritable teachers and injudicious parents, might be prevented, by a candid exposition of each other's plans and purposes, of the obstacles that might prevent their fulfilment, and by a mutual compact to respect each other's motives, and to abstain entirely from indulging in the luxury of mutual recrimination.

The energies of both parties would be devoted to the improvement of the child, instead of thwarting the good intentions of each other; and they would learn that neither keen swords, nor sarcastic words are the legitimate weapons to "conquer a peace."

In mutual consultation, all the little peculiarities which render men the subject of mirth to the sportive, and of censure to the serious, the thousand little habits of which the possessor is wholly unconscious, but which are sometimes so prominent in individuals, as to obscure the brightness of their nobler qualities, would become matters of discussion, and perhaps, in some particulars, prove mutually beneficial. Discussions of this nature could scarcely fail to detect the sources of a defective sentiment, too extensively prevalent at the present time;—the sentiment which would quietly submit to the decision of the child, all matters which pertain to the practice of politeness and social decorum. Thence has proceeded a general spirit of irreverence, and a particular disregard of the precepts

of age and experience. The old adage, "Every generation *grows* wiser," seems to convey to the minds of many of our youth, rather the idea, that every generation *is* wiser than the preceding. They seem to have a vague impression, that the recent assertion of a distinguished Senator, that "not *men* but *infants* are born," needs confirmation before it can receive their assent. They have witnessed the efforts of the reformers of the day, to abolish tyranny in all its forms, and enter their claim to a participation in the general relief. They can find no class in the community, that, in their opinion, are so much oppressed as themselves; and therefore resolve, that their unappreciated wisdom shall be felt and acknowledged by those who assume their education and control.

But in the conclusion to which this portion of the youth of our time have arrived, a conclusion that seems to establish the transcendent wisdom of this generation, they are supported by much of the poetry and eloquence, extolling the genius and wisdom of the present at the expense of the past. We ridicule the slow and toilsome progress of our ancestors, in the acquisition of knowledge, in the accumulation of wealth, and in the art of locomotion. *We* have unburied phrenology and animal magnetism, invented the electric telegraph, and the steam engine, whereby common sense and honesty, time and space, are almost at their last grasp. Old landmarks are removed, and it is becoming unfashionable to appeal to precedent to *establish* a truth; an opponent may do so to controvert it. *Old men* have hitherto taught the world from the dictates of sober wisdom; the *youth* of

our age are ambitious to occupy their places. The son of Japetus, sustained by his injudicious mother, again pleads for permission to mount the car, and guide, or rather misguide the horses of the sun.

Hence we hear of parents who advocate the propriety of not teaching, but learning wisdom from babes. In other days, if we knew the opinions of the parent, we felt a good degree of confidence in our knowledge of those of the child. We may still, in some measure, use the same criterion, provided that we conclude that his opinions are *different* from those of his parent. The man of olden time arose at early dawn to mount his solitary nag, with his box of butter in one end of a wallet, and a stone to balance it in the other. He sped his toilsome journey over a road laid out and graded by his flocks and herds. We, by villages, enter our locomotive dwellings, with our whole estate, real and personal, lifted from its moorings, mounted behind us, confident that the iron monster, after a few puffs, a shriek, and a groan or two, will transport us, and all that can be fastened in its rear, to any place before it, in the smallest amount of time. But our ancestors were ignorant of all these wonders; why then should they be supposed to know any thing of the laws of man's being, of the proprieties of moral and social life, and the mysteries of the world to come? If this conclusion is not *declared*, yet to it often do our actions tend, and too often is it displayed in the conduct of our children. Too many parents manifest a total indifference to the forms of politeness and respect, few as they may be, which the teacher requires to be practised in the school-

room. The natives of the Pelew islands, when first they saw an Englishman, were greatly astonished to discover that his hat was not a part of his head. But at the present time, the Pelew traveller, prince Lee Boo, would journey long among our people before he would learn this interesting fact in natural history. A few teachers still insist on the practice of some of the forms of politeness, and even a circumlocution in answer to a question. But the awkwardness of a bow from many a boy of the present day, gives pain inexpressible to a sensitive mind.

He is evidently unaccustomed to such evolutions, and the effort calls into operation muscles which have become almost inactive through want of exercise. In this particular, reform must begin in the family circle. Unless the cultivation of the habit of true politeness is early and constantly insisted on by the parent, the instructions of the teacher to this end, will fall on a cold and listless ear. If it be objected, that the mere form of politeness would thereby be preserved, the answer is obvious;—the *absence* of the *form* indicates that the *principle* is nearly extinct. For if the principle is aught but a lifeless formula, it, of course, manifests tokens of its existence; and no one can assume even the external semblance of politeness, without producing a tone of harmony on the chords of human sympathy.

He unfolds the mantle of selfishness, that enveloped him, and lends a corner of it to his neighbor. No matter how simple the action, though a mere salutation; it opens a communication between two hearts, and each esteems the other the more, from this slight

effort to draw his attention, regards him as possessing more intrinsic value from the connection thus established, and will be more willing to confer a substantial benefit on him who has been the object of a passing nod, or a "God bless you" warm from the heart.

Another important result of mutual and friendly discussion, is the light afforded the teacher, on the relation existing between the parent and child. He may thereby discover to what extent the child is the arbiter of its own destiny.

He may correct the opinions too widely prevalent, that in disputes between children, it is the neighbor's child, which is always in the wrong; that one's own children learn at school, all manner of evil from other children; and that a child never tells an untruth to the parent. He may thereby convince the parent of the wisdom of beginning to reform his own children, before he attempts to reform those of his neighbors. He will be always at hand to prevent any misrepresentations of the child, in respect to the discipline or the requisitions of the school. He may find parents who are, though unintentionally, accessory to the truant designs of their children, by ringing ceaseless changes on their delicate health, weak eyes, lungs, stomach, every thing but brain;—and may find an occasion to prescribe the infallible specific in most of the cases of this kind;—diligence.

He may arouse to action those parents who repose in the paradox, "The boy that plays well, may learn well;" who give to their favorite maxim, an interpretation which it was not designed to bear, and measure the power of the child's faculties by the extent of his

sports. If the teacher can inculcate successfully the belief that the pupil's progress is generally in inverse proportion to the amount of amusement which he takes, he will have effected an important change in the opinions, and probably in the actions of such parents. He will have proved that physical exercise in excess, unfits the mind for vigorous action; that the body of the pupil, exhausted by severe efforts, demands repose;—and, that the mind, jaded by intense excitement, sympathizes in its requirements.

The claims of *practical* knowledge will frequently become the topic of discussion, and the teacher will find its advocates liable to err in their estimate of the value and the legitimate extent of such knowledge. He will meet with many who scarcely inquire *what*, or *what else* their children learn, provided that they exhibit something in the character of practical attainment. This error should, if possible, be eradicated, as the relentless foe of good instruction. This will appear from a consideration of the peculiar attainments, which such parents wish their children to make.

The boy practically taught, understands the management of a horse in every situation; and this attainment requires much time and practice. He is familiar with the tenants of the livery stable; he knows the names and the qualities of the fire engines, and “keeps posted” in relation to their relative standing and condition; he is the best authority on all subjects pertaining to the external management of the nearest rail-road, and is on speaking terms with the brake-

men; he is acquainted with the prices of the various articles of merchandise, and can haggle and trade with the keenest sharper, and make a good bargain; he has visited the neighboring mills, and can answer all the questions concerning them, which his companions know how to ask; he knows the names and localities of all the streets in town, and most of the occupants of the houses; he can distinguish a ship from a sloop; he can row a boat, handle a rope, name the ropes that constitute a vessel's rigging; use the seaman's phraseology, and imitate his manners while on ship-board; he is a skilful marksman, and the crack of his rifle is familiar to the neighborhood; he can lure from its covert the shyest trout, and the well-trodden banks of the meadow stream bear testimony to his diligence; he can play upon the bass drum, and give the scientific wave to the drum-stick; knows how to give the proper twist to a whip, to educe a graceful turn and a well-toned crack.

With these and kindred accomplishments, when his constitution has become confirmed, and his muscles duly developed, he is deemed a proper subject for intellectual training.

He is placed at school, and admonished to spare no exertion to render himself every thing but that for which his previous education had prepared him;—in short, to become an accomplished scholar, a profound thinker. It is probable that he will acquire sufficient knowledge to enable him to pass the ordeal of an examination without disgrace, but with little credit, in which he will be essentially aided by the *tact* acquired in his *practical* pursuits. He steps forth into the

world, whether upon its stage or its scaffold we can hardly prophesy, from the tendency of his early education. The seeds of vice may have been sown in his early pursuits, which require but the hot-bed of life to be quickened and matured.

The teacher should labor to convince a parent thus reasoning and acting, that he has no cause to expect his son to excel as a scholar, and to shine among those, whose life has been chiefly devoted to patient study, and calm reflection;—he should advise him to select for him a profession, to which the pursuits, and the habits of his earlier years, are the best adapted.

Private discussions will reveal to the parent the importance of ultimately submitting to the views of the teacher, who, after hearing the various opinions on education and discipline, which prevail in a district, must decide on the plan best adapted to their wants and wishes.

Some parents very tenaciously support opinions, which they have embraced without much reflection, and which they deem essential to the success of the teacher in his attempts to educate their children. One wishes to caution him against the custom of teaching them words, before they are acquainted with things. He requires the teacher to know exactly the ideas, which the children possess, and to use no words, to which answering symbols may not in their minds be found.

He would therefore prohibit the use of all words incapable of being defined by sensible illustration. He has no conception of a process in the child's mind analogous to the method pursued in teaching geom-

etry. He would not allow the proposition to be stated before the reasoning were gone over, and the proof announced. He seems to forget that the pupil taught by his plan, could never be placed in a class, since the various individuals would possess different degrees of knowledge and different capacities, and the teacher would be likely to exceed the measure of the minds of some of them. This parent needs to be shewn that the only improvement of which the mind is capable, consists in the acquisition of ideas and powers which it did not previously possess. To teach his dog to draw a sledge, the Laplander fastens the animal with an elastic thong, and places its food a little beyond its reach, till it shall have toiled hard to obtain it; when the food is given as the reward of labor. Such will be the object of the good teacher; but in striving to attain it, he should beware of leaving the pupil to struggle too long without relief; otherwise discouragement and disgust will succeed, and he will neglect all farther effort.

But the teacher will be more frequently assailed with the opinions and the wishes of those parents, whose motto is "*Multa, non multum;*" who urge rapid progress, and aim at arriving, as soon as possible, at the conclusion of the child's pupilage.

Hence he is tempted to go over much ground in a short time;—to adopt as his motto "*Knowledge made easy,*" and burthen the child's memory with a heterogeneous mass, easily acquired and as easily forgotten. The most important object of education, mental discipline, is made subservient to rapid progress, and "*Tutor vincit omnia,*" becomes an

opiate to the child's faculties. In this respect, parental instruction, in many instances, becomes subversive of the teacher's legitimate design. Anxious to contribute in every possible mode to his child's improvement, the parent encourages him to propose questions, and to apply for assistance as soon as any doubtful point is presented in his studies; the desired answer is given without requiring the him make an effort to enlighten himself. Thus he fails to contract a habit of self-reliance, and will probably feel dissatisfied with the teacher, who endeavors to cultivate in him a habit of patient investigation. The attention of parents should be earnestly drawn to this matter. The public examinations of our schools foster this evil, by establishing the quantity, not the quality of knowledge, as the criterion of scholarship. A pupil may have been well taught, without the power of manifesting a corresponding improvement. There is even a kind of justice in adjudging the prize to one who has made more progress, but received less benefit from his instruction, for "he *has* his reward."

The former is like the pasture oak that slowly increases in growth, amidst and in spite of the peltings of the wind and storm; throwing broad and deep its majestic limbs and its sturdy roots; the latter is like the forest oak, comely to the view, while supported by the family cluster in the midst of which it burst from the acorn, but, left to the support of its own members, withers under a scorching heat or falls beneath the autumnal blast.

6. *Parents should often visit the school.*

It will give the parent but a partial view of the

condition of the school to visit it on the day of examination. He should enter unannounced, without expecting any formal reception by the pupils. A few such visits, without regard to the day or the hour of making them, will afford to the parent correct information upon the state of the school. His presence will afford the child stronger evidence of his interest, than his declaration many times repeated. It will animate the instructor with a corresponding zeal. What if it be "not so nominated in the bond?" What if the parent did not agree to do the work, when he hired the teacher to do it? He does not agree to aid the physician employed to cure a member of his family, yet he does not refuse to do aught within his power.

Grant that it requires of the parent much time to perform the duty prescribed, yet in no other way can he "cast his bread upon the waters," with a stronger assurance that "he shall find it after many days."

If the parent has regard only to the faults of the school and the teacher, his visit will but half effect its end. Let him freely praise whatever is commendable. The *man* is yet to be found, whom praise cannot conciliate and encourage; and, says Charles Lamb, "Children are best fed upon milk and praise." Let him select the children most distinguished for their diligence and good behavior, and let his approving eye show them that they are duly appreciated. Let him occasionally inquire which of the pupils have made good improvement; and, when the teacher whispers the names of the well-deserving, let the gratified expression of the countenance of the visitor

communicate the message to the child. There is no danger of a mistake or failure. In the lines of the face and the thought-lit eye, the child can read more than would be conveyed by words, and has besides, the delightful consciousness of having discovered a speech unsaid; and when a word is uttered to strengthen his confidence, much has been done to confirm his good resolutions, and to encourage further effort.

If the parent finds occasion to express his disapprobation of the *conduct of any part* of the school, if his own children be present, he should abstain from censuring any of the pupils unless in *general* terms. There are better methods of recalling a truant sparrow than by throwing stones at it. If one is sure that he deals not with the sparrow, but with the sparrowhawk, he should leave the matter with the teacher. A word of admonition bestowed by a visitor on a graceless boy, might be ill received. Whatever is done by the parent, should be performed with a due respect for the teacher's office. He should not place himself in the foreground, but leave that situation for the teacher. He should address him with the same respectful language, which he expects to be used to himself, and would inculcate on the children. He may study the teacher, as well as the school, and learn whether he has control over his own spirit, or whether the little mistakes and errors of his pupils have the power of ruffling his equanimity. He may ascertain whether he addresses his pupils in the ordinary tones of his voice, or in those preserved for extraordinary occasions. The countenances of the children will immedi-

ately show whether the silver tongue and the soul-less smile, are but the occasional substitutes for brazen lungs and a Gorgon head, or whether he preserves at all times the same deportment;—whether or not the teacher deals in ambiguous words, conveying opposite meanings to the parent and the school, that is, whether he is employed in instilling falsehood or truth into his pupils' minds. But should the parent, in his visits to the school-room, discover aught amiss in the *teacher's management*, if he is a friend of the teacher and of good order, he will be cautious of revealing his discovery.

It has been asserted by the best authority, that when in a school of whales, one of the number is struck with a harpoon, all the rest, for miles around, as if by electric impulse, manifest a consciousness of the act. So a spiteful or a careless epithet applied to the teacher, breathed into a friendly gossip's ear, with the injunction, "See that no man know it," is so much the more spread abroad, until every family in the district, are employed in the private discussion of what is of no consequence except as a secret; and at length the matter is broached in school, and every pupil is engaged to keep the secret, which struggles hard for release.

The school become restless, inattentive, and disobedient, their saucy eyes proclaiming to the teacher the concealment of a foe within their breasts. Thus the order of the school, esteemed *before* a model of perfection, now becomes glaringly defective. The teacher redoubles his efforts to gain attention and restore order; and now his impatience, injustice and tyranny are the

subjects of complaint by the pupils, mingled with the snaky hiss of the whispered secret. Party spirit begins to manifest itself; old feuds are revived; the teacher finds friends in those, who, before the disturbance, scarcely knew of his existence; who now undertake his defence to settle an old grudge that has lain dormant for years originating in some boundary line debated, an unruly animal impounded, stinging expressions used in debate unforgotten, unforgiven, or perhaps injustice suffered in the location of the school-house. One may have the misfortune to be more wealthy than his neighbors; and, by the force of good example and instruction, his children may require less severity than those of his less wealthy neighbor. The jaundiced eye of jealousy is transformed into a compound microscope, and discovers in the teacher's management, the most flagrant instances of partiality.

It appears in his devotion to their exclusive instruction; in his manifestations to them, of his confidence and friendship. For them he garners up his fairest smiles, but his frowns, for the child of toil. All this becomes clear to the jealous eye, and is uttered by the envious tongue. His stay or departure becomes now the question of debate, which is settled by a decided insurrection in the school, and a sacrifice of the teacher to the faults of the parents.

All the circumstances of the disturbance may have been aggravated by the faults and weaknesses of the teacher, who may have been obnoxious to all the charges alleged against him. But this brings no relief to the school. The principles of order, obedience and reverence in the pupil's minds have been disturbed,

and an injury commensurate with their existence, has been inflicted. The school becomes an arena for the exhibition of brutish violence, on which stalwart, muscular fellows display their "science." All these evils have been enumerated as the probable result of a parent's expression of his dissatisfaction to those, who can do nothing towards the removal or reform of the specified evil.

But let the parent in private approach the teacher, and after an expression of satisfaction at whatever has pleased him, and of confidence in his zeal and ability, let him state what he has observed, ask his opinion of its tendency, and if he be a *man*, he will neither take offence, nor refuse satisfaction if founded in justice.

On the occasion of a visit to the school-room, the parent may discover many little matters pertaining to the comfort and convenience of the teacher and pupils, which require improvement. He may be compelled to seat himself amidst mutilated benches, in a room where light and air are not admitted, but permitted. By robbing the teacher, he perhaps obtains two thirds of an arm chair, in the midst of too much soil, both fixed and free. In vain he seeks for maps, and apparatus, and the little conveniences so indispensable to the comfort of the child's home. If he discovers not these deficiencies, let him inquire of the teacher, what may be done for the promotion of their mutual design, the happiness and improvement of the school. Let him urge on the district the expediency of furnishing the school-room in such a manner, that the scene shall not at every visit reproach them with penurious-

ness of supplying the necessary apparatus, and even of spending a few dollars in bestowing on their school-room an air of elegance and variety, that their common property may be of sufficient value to engage all parties in its preservation. Children do not intentionally mutilate sofas and bureaus, but they love to whittle pine shingles, whether found loose in the carpenter's shop or nailed together in the form of a desk.

The preservation of property is, however, of less importance than the influence of order and neatness on the pupils' minds. A neat, capacious and convenient school-room, will generally be filled with neat and well behaved children. In proportion to the increase of appropriations for the purchase of objects of *taste* for the school-room, will the demand for instruments of *feeling* diminish. A boy, who would care little for a beating when covered with filth and rags, and surrounded with persons and objects as foul as himself, would greatly dread and endeavor to avoid it, when arrayed in his holiday suit, and seated in the midst of order and neatness. From every map and polished desk, from every inkstand slate and seat, the voice of the parent speaks to the child in admonition of his duty, and impresses him with a higher estimation of his time, his privileges and his character.

Hitherto, the influence of those parents who constitute the active, the intelligent portion of the school district, has been the theme of discussion. But there is another class from whom the teacher will receive no advances to an acquaintance, whom he will never meet but by special effort for that purpose. These

are the parents of those children, who are either never present, or only on stormy and leisure days. At other times, the noisy streets, the fields and woods, the lakes and streams, or the prospect of a shilling for an errand done, present stronger attractions than the pursuits of the school-room; and, daily forced to toil for daily food, the parents take little note of their proceedings. Or, born to the inheritance of their ancestors, poverty and ignorance, they cannot appreciate the power of education to elevate their families from their forlorn condition. The rod of oppression and the heavy hand of poverty, have become familiar to them, and they *expect*, not only *dream* of absolute relief; thus by their supineness and indifference to improvement, they give additional strength to the social bonds, that straiten their condition. How many of the children of this unfortunate class of our brethren, how many of the down-trodden exiles of European tyranny, attend on our instructions?

Strangers are they in the land, but they are, or will be voters too, and their children are natives; and the current of our social and civil existence, will be tinged with the characters which they may form. Then should the teacher toil to enlighten the parents on the method of ameliorating the condition of their children; let him urge them to accept the proffered advantages of our public schools. Let him protect those friendless ones from the sneers and the jeers of arrogance and thoughtlessness, which, in many a school, too much abound. No reward is so alluring, no punishment so fearful, as to purchase or compel submission to injustice. And if the parent be allowed

to suspect that the claims of justice are unheeded by the teachers or the school, there is the end of the teacher's toil for him and his. The child is withdrawn from the school; his moral and intellectual being is sacrificed to the sentiment of liberty, restrained by poverty. Like a body between two opposite forces, it remains in a state of rest, which is ruin, or it is crushed to atoms, which is no more.

Thus, in the right spirit as it may be hoped, has the attempt been made to describe some of the evils of the mutual indifference or hostility, and some of the benefits of harmony, between parents and teachers in the education of children.

To attain the highest results in education, no substitute for mutual effort can be applied. Spend money; bestow prizes; lavish promises. All are vain. Oiling the wheels cannot move the train, while a lump of ice fills the boiler. But apply the warmth and energy of mutual effort, the "vital spark of heavenly flame," and the obstinate material is sublimed into spiritual activity; the faces of the young passengers beam with smiles of joy and hope, as the whole train moves cheerfully onward, upward. This is the true, the only way, to "*train up* a child in the way he should go."

LECTURE III.

THE

QUALIFICATIONS OF THE TEACHER.

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To an eye that looks upon the subject in its length and breadth, the qualifications for the office of instruction are manifold and comprehensive. They pertain not simply to the intellectual and moral faculties, as these are usually defined, but also embrace certain qualities, which, for want of a more appropriate name, I term constitutional. The teacher needs for his profession a suitable mental and moral education. There are certain acquisitions in each of these departments, which he can make, and without which, he is not fitted for his work. But this is not all that he needs. In addition, there are certain tastes and tendencies, or a peculiar temperament, which, though susceptible of cultivation, yet lie so far back of the ordinary influences of education, as to appear to be innate. And if it be true, according to the proverb, that the poet is born, not made, *nascitur non fit*, I see not why in

this instance, the appearance may not correspond with fact, or why we should not regard some important qualifications of the teacher as the gift, not of education, but of nature. And hence, while I shall call your attention to the intellectual and moral requisites for the office, I shall also consider several other qualities, which seem to me exceedingly desirable in one whose business is the instruction of the young.

The office of a teacher needs no commendation before an audience like this. His is an employment at once noble, interesting and inspiring. He has also in the line of his predecessors' names among the most respected both of ancient and modern times. Plato and Aristotle, Quintilian, Roger Ascham, Richard Busby, John Milton, John Locke,* and in our day, the magnanimous, philosophic and Christian Arnold, form a company in whose footsteps it is surely an honor to follow. Nor was the business of teaching more noble or excellent in their day, or in their hands, than it is now, and in the hands which have in charge the training of the advancing generation. On the contrary, there was in former times much less to interest, excite and encourage the teacher in the toils of his vocation, than at the present day. His office was less honored; the importance of his work less understood; the branches of knowledge taught, much less numerous, and, in many respects, much less inviting; and the connexion of his labors and general influence with

*That the author of the essay on the Human Understanding bestowed much attention on education even in its practical details, is evident from his "Thoughts" on the subject. He also superintended the education of a nobleman's son.

the common welfare and happiness of society, much less appreciated. For a long time the idea of a school-master and his employment was widely different from that which obtains at the present day. However great and learned the man, he was, from his profession, regarded as a sort of petty tyrant, set over a company of petty, refractory specimens of human nature, and charged with the soul-depressing responsibility of teaching them obedience by restraining them from play. His sceptre was the ferule, an instrument the design of which was well understood by many a luckless lad, who was altogether ignorant that its name, as old Ainsworth tells us, was derived from the Latin *ferio*, which signifies to strike or beat; and public sentiment demanded that he should keep his little empire in mind of his fitness for his office, by the frequent and appropriate use of this badge of his calling. His pupils were allowed to know him, not at all as their friend, but only as their master; and when, as he often did, he appeared to them in dreams or visions of the night, it was with stern and wrinkled brow, and with the emblem of his power under his sinewy arm. Like kings in those old times, he stood aloof from his subjects, and thought to secure obedience by the idea of his awful superiority. In the high reserve of his vocation, he was no companion of his pupils. He did not even dare to let them know that a heart like theirs was beating in his own breast, or that there was any imaginable sympathy between him and them. He was employed to govern, and they were sent to school to obey; and wo to a teacher, if he failed of being dreaded by his pupils,—and to the

pupil, if he did not leave far behind him, as he entered the school-room, all the playfulness and buoyancy and longing after human sympathy, which enter so largely into the nature of childhood. Not unlike this was probably the state of things, when the author of the "Lives of the Poets," in his memoir of Milton, felt it necessary to make grave apology for the writer of *Paradise Lost*, because he once taught a school of boys,—“an act,” however, says the great and adjudicating Doctor, “which no wise man will consider as in itself disgraceful.” But times have changed. The teacher is now the avowed friend and companion of his pupils, and his business is to help them forward in the pleasant paths of knowledge. Though, in a very important sense, their master and governor, he rules them with sympathy and affection, so that when they leave him, they carry in their grateful hearts a long remembrance, not of discipline and blows, but of his kind and faithful care for all their interests, and his ever visible desire to do them good. His name also is in honor in the community, it being seen and felt, that on a sufficient number of properly qualified teachers of youth, rest, to a great extent, the hopes of modern society.

As in all important offices, the first great prerequisite to success in teaching is a cheerful and hearty devotion to the work. This is essential to that unity of pursuit and that concentration of the teacher's energies, which shall appropriate all his acquisitions and the combined forces of his character, to his calling. The employment should be chosen as one congenial to the tastes, the general disposition,

and even the ambition, of him who enters upon it. It is important that there be a love for the office for its own sake, and for the good which may be accomplished in it. The detail of school-room life must be pleasant, or at least not irksome; intercourse with the pupils, a social and intellectual gratification; the communication of knowledge, an agreeable mental exercise, and the consciousness of having contributed to enrich a young inquiring mind, an ample reward for intense and protracted effort; in fine, the whole management of a school, including the labors of instruction, government and general supervision, not a burden to be borne reluctantly and with complaint, but cheerfully and with strength-inspiring delight. Where this is not the case; where the teacher's tastes and interests and ambition are not in his employment; where the commencement of the school each day is the periodic beginning of his bondage, and its close his liberation from prison; in a word, where he serves not at all from a love of his daily duties, but merely from necessity and for hire; as he himself is miserable, so will the affairs of the school-room and the want of progress in his pupils, give evidence that he has mistaken his vocation. In no department of effort is a congenial sympathy with one's business more indispensable to success, than in that of teaching. With this, ordinary talents and qualifications may acquire a deserved and honored name; without it, no amount of genius, and no accumulation of intellectual treasures, will make one a good instructor.

With this foundation of a hearty interest in his work, and an appreciation of it equal to his ambition,

the successful teacher must possess certain intellectual qualifications, which I now proceed to indicate.

The first of these to be mentioned, is a good degree of mental discipline. He needs the control of his intellectual powers; the ability to command his thoughts and fix his attention; an aptitude at remembering and reasoning and detecting errors; in short, that general mastery over his mental faculties and the knowledge he possesses, which shall enable him to use them as different occasions and exigencies shall require. Discipline to the mind is like discipline to an army. It gives strength, power, effectiveness, where, in the absence of it, an equal amount of force might exist wholly in vain. This is admitted by all students and guardians of education, and hence the course of study preparatory to any of the principal professions, is usually selected with very prominent reference to its adaptation to give to the mind the control of its own powers and the various stores of knowledge which it shall gradually acquire. And who can need such discipline more than the teacher? His employment is one which often tasks his intellect; the inquiring minds of his pupils will often raise questions which it will require much time and thought to answer; and not unfrequently, when he endeavors to give a solution to a difficulty, or satisfy the doubts or queries of a pupil, a host of distracting influences will combine to throw his thoughts into disorder, and destroy, for the instant, his confidence in himself. This is especially the case when instruction is given in the school-room, and the same indivisible person is obliged to see, hear, teach and govern, all in the same

moment. Now at such a time, what is more valuable than such a command of one's attention and other powers, as to be able to apply the whole force of the mind in the direction required, without that confusion of thought and consequent waste of effort, which always, in such circumstances, attend the action of an undisciplined intellect? Of Caesar it is said that he could dictate to five amanuenses at the same time, without confusion or incoherence; and it is sometimes surprising to observe how an accomplished teacher will have his eye and mind on many things at the same moment, without apparent effort or sensible inconvenience. Now this is, in a great measure at least, the result of habit. It is one of the fruits of proper mental discipline, such as every teacher should endeavor to attain.

The next intellectual qualification of the teacher is a proper amount and variety of knowledge. He should be well versed in all matters in which he is to give instruction. It is not enough that he have merely a *general* knowledge of what he would teach, for a general knowledge of any branch of learning is, at best, but superficial. He needs a minute, thorough and comprehensive acquaintance with the subject; an insight into it and into all its parts, which shall bring the whole within the reach of definite conception, and mould each particular thought or idea to be communicated, into a form in which it can be received by another mind. Few persons and even scholars, who have not themselves been teachers, are aware how slight a knowledge of a subject will suffice for a respectable recitation, compared with

what is required in a teacher. In the former instance, there may be much vagueness of conception, and many of the intricate portions of the subject may lie entirely beyond the pupil's comprehension; and yet he may reply promptly, and, to all appearance, intelligently, to any ordinary inquiries. But sound him a little deeper, and you discover his deficiencies. His knowledge of the subject is not full and accurate. He seems to know what in fact he does not know, or, at least, what he knows but in part. Now this may answer for a pupil, or for the man who has no occasion to apply his knowledge to use; but it will not suffice for the teacher, as it will not for the practical man, the mechanic, or the engineer. All knowledge, to be fit for use, must be exact knowledge, and all ideas, to be communicated from one mind to another, must possess a fixed and definite form. It is astonishing, how slight a degree of vagueness or uncertainty will divest a thought of its power to enter another mind. In this respect, the thoughts of a loose, inaccurate thinker, are like an arrow made of feathers,—it may move gracefully in the air, and by the beauty and variety of its colors, excite certain pleasing emotions; but it can hardly be thrown in any given direction, or with any considerable force; while the plain, exact—definitely-formed steel will make its way with energy and precision to the object and point at which the skilful hand aims it. Now the ideas which a teacher would communicate are so many projectiles which he seeks to fix and fasten in the understanding and memory of his pupil; and that their direction may be sure, and the propelling

power sufficient, they need an exact and definite shape in his own mind.

Any one at all conversant with men, must have observed the difference between different minds in the particular now under consideration. Here is a man who fully knows what he knows; whose ideas of a subject which he has studied, are clear, full-formed and accurate; he has a definite conception of every part of it, so that he can answer any incidental inquiries respecting it, he having proposed the same or similar questions to himself during the process of its investigation. Now this man has the kind of knowledge which fits one to be a teacher. It is knowledge which he can put into words, and impart clearly and definitely to another. But there is another man of good natural abilities, and perhaps of extensive acquisitions. He has read and studied much, and is, perhaps, justly respected for his learning. But his knowledge is not definite; his ideas of things are general; his conceptions vague and confused; he appears to know much which yet he does not know accurately; he has many thoughts or impressions, which, when he would embody them in words, he finds he cannot grasp, and therefore cannot present in any tangible or intelligible form. He is in the language of Lord Bacon, "a full man," but not an "exact man." Now such a man, however great his acquisitions, or competent he may be to compile a volume filled with the "Curiosities" of literature and science, is but poorly qualified to be a teacher. Rather for this important and laborious office, let us have the less full and more exact man,

if we cannot find the two united. This however, be it remembered, is not said to disparage large general attainments. Far otherwise. The teacher should, as far as his circumstances permit, be a man of learning. He needs extensive and various knowledge, and this is another intellectual qualification for his office worthy of our present attention.

To a superficial observer, it may appear sufficient for the teacher to have gone through all the textbooks, and carefully studied the lessons which his pupils are to master and recite. He is to teach his classes, not all that can be known respecting the subjects of their studies, but merely so much as their time will permit them to learn, or, as they may deem of practical utility; and the conclusion often drawn from this fact, is, that it is time and strength wasted, for a teacher to extend his own studies much beyond point to which he may have occasion to carry those who come under his instruction. But such an inference is entirely erroneous. The teacher, in order to give the best instruction in the very elements of a subject, often needs to have mastered its most difficult parts; to have gone through all its intricacies and ramifications; to have borrowed light, in his investigations, from other kindred subjects, and made its highest mysteries a part of his own definite knowledge. In illustration of this remark, what experienced teacher does not know that, other things being equal, the man who understands Algebra, is better qualified to teach the first principles of Arithmetic, than though his studies had been confined to the latter science; or that some knowledge of Astronomy is exceedingly

important, if not absolutely essential to one who would properly teach Geography. And so in regard to English Grammar, there can be no doubt that, other things being equal, one who understands the Greek, Latin, and French languages, and something of the Anglo-Saxon, as also the laws of language in general, can teach it much better than one whose knowledge of language is confined to his own tongue. The simple truth of the matter is this; that in the particular subject of instruction, the teacher needs to have advanced considerably beyond the point to which he would carry his pupils, and also to have a somewhat extensive and familiar acquaintance with the kindred branches of knowledge. The remark of Cicero is not more true of the strictly liberal studies, than of all the arts and sciences,—that they have a common bond and are connected with each other by a species of natural affinity. And hence a knowledge of one, is a help to a knowledge of another.

In addition to studies that are more obviously cognate in their character, the teacher may apply himself with great advantage to the acquisition of general knowledge. As a man who moves in intelligent society, a wide range of useful information will give him influence, and in his intercourse with the young, it will render him both agreeable and useful. And even in the direct labors of instruction, it will often be found of the highest value in affording an apt illustration of the value of some fact in science, or of the importance of some kinds of knowledge, of which the learner may not easily comprehend the utility. It is surprising how an active and well-stored mind will use

the rich variety of its treasures, in elucidating and establishing truths which at first appeared very remote, if not entirely alien from the fact or principle thus employed.—And then there is another advantage to the teacher in the possession of extensive general knowledge. He may make it a means of stirring the ambition of his pupils; of quickening their desire for a thorough and extensive education, and urging them on in pursuit of intellectual riches, such as they would never have dreamed of, had the teacher known little beyond his text-books. Who does not know that many boys, the sons of humble farmers or mechanics, while attending a common school, have formed the purpose to study Algebra, and the higher branches of Mathematics, and Latin and Greek, and fit themselves for college, because they saw their teacher had a knowledge of these subjects, and used that knowledge in the illustration of common Arithmetic and of English Grammar.* Few qualities are so important to the teacher as the ability to stir up his pupils to high intellectual enterprise, and nothing more conduces to this end, than often to direct their eager eyes to that bright land of promise, which the wide fields of knowledge open to the aspiring mind. But to do this effectually, one needs to have traversed

*I once knew a poor boy in a country school, whose desire to study Algebra was first excited by observing, in the Arithmetic which he used, that the rule for extracting the Square Root was demonstrated in Algebraical characters, at the bottom of the page. The process was of course all "Greek" to him, but he could not rest till he had obtained a book on Algebra and gone through it. He could then not easily stop, but persevered, till he had obtained a collegiate education, taking the first rank in his class.

those fields, to some extent, himself; or at least, like Moses from Pisgah, to have viewed them from an elevation to which those he is leading on, have not attained. And such elevation he finds far up the hill of general Science, or on the broad-based mountain of extensive miscellaneous knowledge.

I now pass to certain other qualities extremely important to a teacher, and which I have called constitutional. Not that I would imply that these qualities may not be cultivated, or that their cultivation does not form an important part of a teacher's education. This is of course admitted. But then they are not, and cannot be made to be, the same in all individuals; and such is their difference of degree, as seen even in childhood, that they may be regarded, as in a great measure, natural.

Now it is among these qualities that I place self-respect,—a proper degree of which is very essential to the teacher. By it I mean a suitable reliance on one's own abilities and judgment; a confidence in his qualifications for his office; a just view of his position and relation to his pupils, and, above all, that conscious rectitude of aim and motive, which makes one strong in the discharge of his duties. It is a common remark, that one who properly respects himself will have the respect of others, and this is eminently true of the teacher. If he honors himself by a modest, not an ostentatious, self-reliance; if he shows that difficulties do not intimidate or disturb him, but that he feels himself adequate to surmount them; and that, under all circumstances, he judges himself worthy of his own confidence and humble esteem, his pupils

will respect and honor him. In the nature of things it can hardly be otherwise, allowing him to possess other good qualities even in an ordinary degree.

With such self-respect is intimately connected another very important qualification. This is self-possession; the ability and habit of self-control; a good, not to say perfect, command of one's feelings, and perhaps I ought to add, of one's *nerves*. 'The teacher should always be considerate and calm. He should never be excited to anger against his pupils. Nor should he ever so far put himself on an equality with them as to feel himself insulted by any thing they may say or do. On the contrary, he must ever demean himself according to his position, which is one of superiority and authority, and when offences come, receive them with that quiet, undisturbed dignity, which, more than almost any thing else, indicates a strong purpose and a strong character. The weak man who has not the strength to grapple with and overcome a difficulty, is easily disturbed. He is usually extremely jealous of his honor and is easily provoked to anger. In his eye, a small offence in a pupil may seem to call for a storm of passion and the thunder of deafening vociferation. But such a man does not respect himself. If he did, he would exhibit more self-possession, and in the control of his little kingdom, rely more upon those main pillars of all effective government, undisturbed, but not ostentatious dignity, and a firm and determined purpose,—the two having for their foundation the immovable consciousness of right and duty.

Another important quality of the kind under con-

sideration, is a cheerful and hopeful disposition. Of all places, the school-room is one of the most unsuitable for a depressed and despondent spirit. Sadness and discouragement on the countenance of a teacher, are to the intellectual life and healthfulness of a company of pupils, what the east wind along our Atlantic coast is to the incipient consumptive—they chill, they depress, they destroy that healthful flow of the spirits so essential to vigor in all kinds of life and to all vigorous action. The teacher with a fallen look indicative of inward discontent and sorrow, however kind he may be both at heart and in demeanor, will almost inevitably burden the mental atmosphere of the place with the gloom of his own feelings, while the radiant smile of one who is always happy and in good spirits, will as naturally spread the sweet sunlight of cheerfulness through all the school-room, waking to new life and joy the mind of each happy pupil.

As a means of habitual cheerfulness, there is need of perpetual hope. And in a teacher I should say this needs to be exuberant. Were I called upon to furnish for him a motto, it should be "HOPE ON, HOPE EVER." In short, I would have him full of hope. I would inspire him with faith in human nature and human progress; in the intellectual and moral capabilities of his pupils; in the power of good instruction and good example; in the fitness of means to their end; in the vast importance of his own sphere of influence; in the great good which accrues to the individual and to mankind, from the proper building up of a single young mind; and in his own competency for his work. In such a faith, hope would have a

strong foundation, and hope, wherever you find it, is life and vigor to an enterprise. It is an appointed stimulus to effective action, and the teacher who possesses it in a high degree, has in it an important element of success in his profession. And besides, it will do much to make his burden light and alleviate his necessary toils. It will convert mountains into mole-hills, and clear the rugged highway of daily duty, of a thousand forbidding incumbrances. Let the teacher then cherish this invaluable gift of heaven. It will be strength to him in weakness, courage in the hour of trial, and, oftentimes, success in what would otherwise be impossible.

Intimately connected with hope, and in a measure springing from it, is *enthusiasm*,—and this I name as another desirable quality in a teacher. The enthusiasm I intend, is not the unnatural action of an overstimulated mind, but an ardent, glowing zeal, which unites and tasks the energies of one in the pursuit of a chosen object. In this sense, the lawyer, the physician and the Christian minister, are often enthusiastic, each in his own vocation; and it has been often and truly said, that without it, no man will be likely to honor any one of these professions. And to me, the remark seems even more applicable to the teacher. And the reason of the difference is this. In most other professions, this quality subserves its chief end, by imparting strength and stimulus to the powers of him who possesses it. It is not, save perhaps in the case of the preacher, communicated to those for whom he exerts his faculties and skill. But in the case of the teacher, it is otherwise. Here its great value

consists in its being transferable; in the power which it possesses, to reproduce itself in the character of the pupils, and imbue them with ardent aspirations after knowledge. So true to this end, is all genuine enthusiasm in the teacher, that he can hardly have it himself, and not have enterprising and enthusiastic pupils. His enthusiasm is not in the work of instruction alone; it is also in the acquisition of additional knowledge; and with the example of his ardor and enterprise before them, they will be ardent in the pursuit of what they are set to learn. Often have I entered a school, where the instructor, possessing perhaps every other qualification, lacked an enthusiastic nature. His temperament was cold and heavy, made more so perhaps, by the influence of an early education, in which propriety and precision were regarded as the beau-ideal of the highest excellence; and cold and sluggish was the atmosphere of that school-room. Whatever might be the season of the year, all was winter there, and the minds of the pupils were like so many vessels of water frozen at the surface. And then I have visited another little band of learners, where the teacher might lack certain desirable qualifications for his office, and yet all was life, vigor, enterprise. The pupils were awake; their bright and kindled eyes showed the pure fire of intelligence that was burning within; and they were all eagerness in the pursuit of knowledge. And I inquired of myself, to what shall the difference be ascribed? And the answer came back in unequivocal language, "to the want, and to the presence of enthusiasm." Your man of mere propriety, whose temperament is so cold,

that all his faults are negative, he it is that breathes the frosts of winter over the intellect of his pupils; while it is from a warm heart and an enthusiastic nature, unpolished, it may be, by the rubbing down of all excrescences, that that other teacher comes to his classes, like Prometheus in the fable, with the fire of heaven in his hands. Now this I conceive to be an important truth, and in the selection of a teacher I would inquire, has he enthusiasm? Is his heart warm? Is he an ardent devotee of knowledge, and will he throw his ardor into his profession? If so, I can pass by many a fault, and ever hope well of his success. And this enthusiasm, be it observed, is not all the gift of nature. It may be increased as well as regulated by education. And it seems to me vastly important that those who are preparing themselves to be teachers, should be under the influence of model teachers who know how to develop and direct this powerful element of usefulness.

Another trait of character highly valuable to a teacher, is a genuine and earnest sympathy with the young. Of this, some seem to possess much more by nature than others, while there is also a great difference induced by education. With some, life is ever young, while there are others who appear to have forgotten youth and its peculiarities, when its years have hardly fled. And thus, some in comparatively early life are far removed from the rising generation, while others at a much later period, seem to live in the midst of it, partaking largely of the hopes, the joys, the rich fancies and bounding enthusiasm of their younger days, in all respects sensitively alive to the feelings and charac-

ter peculiar to that interesting period. Now this latter is a class of persons, who, I should say, have sympathy with the young. They remember that they themselves were once children and youth, and how they looked upon the world, upon life, upon duty, and what was their appreciation of different classes of motives. They have not forgotten what then pleased and what annoyed them; what nerved them for their task and made it pleasant, or what disheartened them from the needful effort. They still recollect how different was their childish or youthful judgment of many actions, their appearance and moral character, from what it has come to be under a long process of intellectual and moral discipline. In a word, they once were young, and they still have sympathy with the young. Life with them has been a whole; it has not been broken into parts by false views and erroneous education, but they have each realized, in his own happy history, the desire of the great modern poet of nature and humanity,

"I could wish my days to be
Bound each to each by natural piety."

Now it is from such persons that I would select a company of teachers. They have a sympathy, an interest, an affection for persons in early life, which enable them to identify themselves with the pupil and walk side by side with him along the inviting paths of knowledge. They can appreciate the difficulties with which he finds himself compelled to struggle; enter into the occasional anxieties, perplexities and sorrows, which no learner can wholly escape; and feel with him the enlivening touch of hope. They can also judge of his motives and con-

duct with becoming candor and leniency, making allowance for the point of observation from which he views things, and also his imperfect moral judgment. They know how to treat him as he is, a young adventurer on the ocean of life, nor do they weigh his conduct in scales adjusted to the octogenarian. In saying this I do not conceive that I at all lower the standard of moral judgment; my aim is simply to adjust that standard to the age and moral condition of those to whom it is to be applied. And let me say to teachers, and especially to such as are growing old in their honorable employment, never forget that the young are young, and that the law of maturity is not that by which they are to be judged. The order of nature is first the blade, then the ear, and afterwards the full corn in the ear; and he who would gather the ripe corn of manhood from the tender blade or the unfilled ear of early life, attempts more than to make bricks without straw; he seeks to do what the order of Providence absolutely forbids. And that he may judge intelligently of the position, the motives and capacities of the young, let him frequently call to mind his own juvenile existence, especially his mental and moral history. Such a retrospect he will often find of very essential service. It will often rekindle the smothered flames of hope, whose radiance flung over the future, will give him strength to tread difficulties under his feet, and rise above those exhausting anxieties which spring from the impatient desire to see in the child or youth, all the virtues, proprieties and progress, which might be expected from a man.

Another qualification of great value to the teacher, is true magnanimity, combined with a generous frankness. He needs to be, as the word magnanimity imports, of a great and noble mind, which shall prompt him in all circumstances to a course of conduct worthy of a man. It is important that he be disinterested in his motives; enlarged and charitable in his judgment; that he deal with all men and all children honorably, and in a manner to show a proper respect for their rights and character; that he be elevated above all that is mean, or frivolous, or disingenuous, or revengeful, or unjust, or prejudiced, or that in any way detracts from the true nobility of a man. Such a character is excellent as an example to the pupils; it is also a refuge from a thousand petty vexations and troubles; and in point of influence in the government of a school, it is a tower of strength. With true magnanimity, the teacher will always be respected and beloved. His very faults will be forgotten in view of his noble feelings and actions.

As an instance illustrating the difference between the magnanimous, frank and candid teacher, and one that is reserved and given to petty and artful management, take the case of one who has been at fault, or committed a mistake, which fault or error is known, in part at least, to the pupils. And now the question arises, shall this fault or mistake, whatever it be, be concealed as far as possible, or shall it, as circumstances may seem to require, be freely and fully acknowledged? There have been members of the profession, who would say, "be sure to conceal it, at least, say nothing about it;" while others would

say, and I think the truly magnanimous, "by all means confess your error, when circumstances shall give you a suitable opportunity." And let the confession, I should add, be without any undue extenuation of the fault, and in all respects such as would become a pupil in a similar position. And what now would be the impression left upon a school by this different conduct in two teachers? The one, I think, when his fault came to be known, as it usually would be, would be considered a weak man, and so fully conscious of his weakness, as to suppose that for his pupils to know him would be fatal to his success in his profession; while the other, who could ingenuously and nobly acknowledge his imperfections and his errors, would be regarded as strong in his own conscious power, and above the necessity of such a miserable subterfuge as deception or false pretence. And such a course would, in my judgment, do more to raise him in the estimation of his pupils and subject them to his proper control and influence, than all the arts and artifices of possible intrigue and deception. And then look at the impression of moral obliquity in the one case, and of moral honesty in the other, contrasting the distrust awakened towards the one teacher, and the confidence created in the other, and who will not say that expediency as well as honesty and right and truth, is in favor of true magnanimity and a manly frankness? To a young man who was about commencing the business of instruction, an experienced teacher and a master of arts, once said, "never let it be known to your pupils, when you have committed an error. If wrong in any thing

you say or do, be careful that they do not suspect it; at least, never confess it." Such concealment and deception he seemed to think would cover a multitude of faults in a novice in the profession. It would give him the authority of an oracle, especially if he could establish with his pupils a character for infallibility. But away with all such jesuitism from the school-room. If the teacher is what he should be, an occasional fault or error will do him no harm. Every one knows that to err is human. Often indeed will the confidence of his pupils in him and in his qualifications for his office, be increased by the commission, rectification and magnanimous confession of an error. Let then the teacher not be afraid to make himself known to his pupils. And by all means let him inculcate, by his own example, whatever he would regard as noble, high-minded and honest in another. It is true he may and should have his secrets, but let him not think to conceal his own liability to err. To be honest, true, just, candid, ingenuous and magnanimous, is always safe, and in the long run, expedient; while the opposite course will bring one gradually into a thicket of difficulties, from which no tricks of deception and no expertness in traversing crooked ways can extricate him. Men and even children will do homage to high-minded and upright conduct, but hollowness and pretence and virtual falsehood, they instinctively abhor.

There is one other qualification for teachers, of the kind I am considering, which I must not pass over in silence. I mean a benevolent disposition, or a large share of good will to all who come with-

in one's acquaintance, and especially to all who come under his particular care and influence. Bishop Butler has, I think, well shown that in every man there is a native love for others and their happiness, as well as for himself and his own pleasure. And to me it seems not hard to find persons who greatly desire to do good ; persons to whom the improvement and happiness of others are extremely dear, and who are willing to make large sacrifices for their benefit. Now this I call benevolence—and it is a large measure of this virtue that I would present as a most important quality in one who assumes the cares and the responsibility of a teacher. For let his lot be cast wherever it may, and his school be of any character that can be gathered from a world of sin and imperfection, he will need an abundance of that good will to others, which shall make him patient, happy and persevering amid difficulties and trials, such as no other quality, natural or acquired, will so fully alleviate. And then the unconscious exhibition of this trait in the daily presence of his pupils, how will it draw their hearts towards him and make them desire to promote his happiness. Thus it will operate in numberless ways to give him success in his profession. It will make him laborious and self-denying ; faithful in things small and great ; tender of the feelings of his pupils, and most ardently desirous of their mental and moral progress. And for all his toil and care, it will strengthen him beyond the conception of one who has never been moved by its wonderful power.

It is evident, I think, that some persons have this

precious gift much more largely by nature than others; and such persons, other things being equal, are the best fitted for the important business of instruction. But this excellence is not all of nature; it admits of cultivation; and that teacher who would have all his other qualifications crowned with a virtue that shall give strength and beauty to his whole professional character, should diligently cherish the principle and habit of benevolence. It is a trait of character, the influence of which will spread through every department of his labors and be seen in all his actions, and which he cannot fail to find productive of the greatest and noblest results.

I might add to the above constitutional traits, several others of importance, but my limits will not permit. I should be glad to illustrate the value to the teacher of good natural taste; of firmness, but not obstinacy of purpose; of natural vivacity and a happy talent for communicating knowledge in distinction from an ability to acquire; and even of good health and pleasing personal appearance. But these I pass over, that I may say a word, though it be in haste, of those *moral* qualifications, which are confessedly of the first importance. Of these I am willing to say the less because their indispensableness is so generally acknowledged, and their possession so frequently urged upon the instructors of youth.

To remind you of these moral requisites for the office, I name first as indispensable, a correct, moral deportment. The daily life should be one of strict purity and propriety. No moral blemish on the external character can be tolerated in one to whom is

committed, as to the teacher, the formation of the character of the young. And this correctness of the outward deportment should be well secured by correct and long-cherished moral habits. Nor is even this enough. It should spring from right moral principle; be the fruit of a mind and heart in love with moral excellence and beauty. The teacher who is what he should be in this respect, needs to have been trained to a high moral standard. His moral tastes must have been refined and his moral sensibilities quickened by appropriate and assiduous culture.

As the next important moral qualification for this office, I suggest a true *theory* or just views of morality. To me it seems important that his *ideas* of the subject as well as his practice, should be correct and sound. He needs to be deeply convinced of the reality and immutability of moral obligation; of the divine sanctions which attend and sustain a moral government over the world; that man is an accountable being, and that between virtue and vice, as also between virtuous and vicious conduct, there is a distinction which the almighty Governor of the universe will never overlook nor disregard. I am the more explicit on this point because of what seems to me an alarming tendency of the times; a tendency to cover all sin under the name of misfortune, and refer all vice to a fated necessity. There is, as it seems to me, a prevalent disposition to materialism, and a wide spread influence fitted to divest man, in his own eyes, of his individual and proper responsibility, by treating his moral character, acts and habits, as though they were the natural, if not inevitable, result of phys-

ical conformation, or, at least, of this and his outward circumstances combined. This, it appears to me, is one fruitful source of crime, especially among young men. The evil which is so great in practice, must be referrible to some theory, I venture to suggest as my own opinion, a false theory or wrong ideas of morality, especially as connected with man's moral responsibility. And here is a point on which, my premises being correct, it is all important that the teachers of our youth should be sound. Their views of crime, of sin, of moral beauty and deformity, should be correct, as well as their constant practice. And the more fully this is the case with any company of teachers, the greater, I cannot doubt, will be their success in governing and training their pupils.

The only remaining moral qualification for the business of teaching, which I shall now suggest, is a belief in the divine authority of the Bible, and by consequence, in the Christian religion. And I hope I shall not here be considered as speaking from professional or sectarian motives; and I know not why I should be, when men of all professions and of all Christian sects are united in acknowledging the indebtedness of the world to this wonderful book. Nothing which I can say of its value, or of the importance of its being made the great text-book of morals in all our schools, can exceed the praise repeatedly bestowed upon it by one of America's greatest statesmen and scholars. The Bible, John Quincy Adams was free to confess, did more for him than any and all other books. It was his preceptor in youth, his guide to duty and his encouragement to pursue the

right in opposition to the plausibly expedient, during the long period of his public life. And when the weight of years was heavy upon his venerable head, and he felt that his earthly career was drawing to a close, it was his hope, his consolation, his joy. Its daily perusal in the collected moments of the morning, he tells us, was a most effectual antidote to the distraction and mental exhaustion almost necessarily incident to a life like his; and thus, indirectly, he seems to impute, in a measure, his length of days, to his frequent and strengthening converse with the Scriptures.

Now it is to my mind a sufficient reason for requiring in a teacher a belief in the divine authority of the Bible, that without such a belief, one can have no fixed and authoritative system of morality; no consistent, sure and settled foundation on which to erect a code of moral conduct. If this assertion seems too broad, let me ask you to look at the efforts of the human mind to frame a consistent moral system without the light of this special divine Revelation. Go back to ancient Greece and converse with her greatest philosophers, men like Plato and Aristotle, whose genius was almost superhuman, and what indefiniteness and uncertainty and incoherence, and even moral blemishes, pervade their moral precepts. And if this is not sufficient, read the Institutes of Menu, and even the far famed and excellent morals of Confucius; and for greater satisfaction if need be, turn to the principal English deists of the 17th and 18th centuries, and say if their wanderings in search of a fixed moral standard do not make clear the

necessity of a definite, and authoritative and comprehensive moral code, such as we find in no writings but the sacred Scriptures. Nor are we confined for illustration to the periods and men that have been mentioned. There is now before the world the great and chivalrous France, once Christian, then Atheistic, and now, as it respects the probable majority of her great men, Infidel. And what is the state of her morals? And where are the fixed and well-ascertained principles of moral conduct in which alone can be laid the firm foundations of civil liberty? It is surely a question worthy the consideration of every statesman, whether any nation under the influences and with the ideas and energies of modern civilization, can have a free government of any considerable permanence, except it have the Bible for its corner-stone, and the superstructure be reared on Scriptural morality. As a matter of history it should be borne in mind, that the best forms of civil liberty have existed only in communities illuminated by the light of Revelation; and therefore it is, at best, but a rash experiment to attempt to sustain a democratic or republican government where the people do not admit the authority of the Bible.

But the question will naturally be raised at this point, may not all this be true, and yet the Bible be merely a human production, the work of honest and faithful men, speaking and writing without any special assistance from above? In other words, may we not dispense with a belief in its inspiration, and still feel and acknowledge its value, and use it as an

authoritative guide of moral conduct, so as to derive from it every needed advantage in the matter before us? To the question put thus directly, I am constrained to give a negative reply. I do not conceive it possible properly to respect the Bible, while yet we deny its inspiration. Regarding it merely as a human production, however we might respect the different writers, we should not, we could not, take it for a book of authority; for our unerring moral guide. And not only so, but it has generally been found, that where its inspiration is rejected, there succeed a dislike to its instructions, a distaste for its spirit and a disposition to oppose or impair its influence. If this be deemed strong language, I ask, do not facts fully justify it? Who and where have been the men who have not believed in the inspiration and divine authority of the Scriptures, that have not found fault with much of their contents, and complained of many of their precepts; and instead of recommending the *perusal* and *study* of the Bible, spent their main strength in suggesting and throwing wide on the wings of the wind, objections against certain of its principles and against its authority as a code of morals? This, the fact, being as it is, I cannot but regard as an important argument in favor of the position under consideration, viz. that those who have in charge the character of the children and youth of our country, should be themselves believers, not only in its principal moral truths, but in the book itself, as given to the world through men inspired to write what they wrote, and to teach what they taught.

In saying this I am not speaking professionally,

but simply as a man; as a friend of my country and its invaluable institutions, and to the social, intellectual and moral progress of the millions that are now, or are in future to be, members of our schools and higher seminaries; and with my belief in an inspired Bible and my respect for the faith in its inspiration, of the fathers of this nation, I shall surely be pardoned in this place, for such an expression of opinion. Ours is a Christian land; and our common christianity has for its basis, a belief in this book as the word of God; and who without such belief, can serve his country and its Christian institutions, and meet the demands of Christian society upon him as a teacher of its youth, the keeper of its choicest treasure? Such a faith in the Scriptures is surely not sectarianism, and none of the arguments brought against this bane of christianity have aught to do with the subject. In none of my remarks would I be understood to imply that the teacher should be a sectarian; but then I surely would not have him an Atheist, or an Infidel. It is sufficient in this respect as a universal qualification, that he be a believer in the religion of Christ, and in the divine authority of the Scriptures.

In thus delineating some important qualifications of the teacher, I have endeavored all along my way to keep upon the line of the practical and useful. What I have described as essential or desirable, is within the reach of ordinary powers well trained for the office of instruction. It is easy, I am aware, in giving directions to persons of any profession, to draw a strong picture of excellence, which may at first wake the mind to ardent aspirations, but afterwards

discourage by its eluding the reach of the aspirant. But this I have endeavored to avoid. My aim has been to be practical; to present an attainable standard; and to insist only on such qualities as are desirable in all who make teaching their business. And in this connection, I would humbly recommend to teachers to study the best models of their profession. Why they should not do this as well as the orator, the lawyer and the preacher, it is not easy to conceive. But then let them take no one individual for perfect specimens, be he even a Busby or an Arnold. It is said of Zeuxis, the painter, that when required by the people of Crotona to furnish the picture of a beautiful woman, he requested that the fairest and most comely women in all the city might be assembled in his presence. This done, he selected from the multitude five, whose charms exceeded those of all the rest, and whose beauties he so combined and compounded, as to afford a form and features more perfect than nature had bestowed on any one of the company. Now a course similar to this may be pursued with advantage by the assiduous and enterprising teacher. And well would it be for him and for the world, if men of his profession had, in past ages, been a more favorite subject of biography, as there is reason to believe they will be in future, now that the world has begun to understand the importance of their calling and the value of their influence.

Having thus attempted to portray the character and qualifications of the successful teacher, I may be permitted to close in language commendatory of the profession by one to whom the cause of common edu-

cation is under obligations which future ages should not forget. I mean the great and gifted Lord Brougham.

“He” (the teacher) “meditates and prepares in secret, the plans which are to bless mankind; he slowly gathers around him those who are to further their execution,—he quietly, though firmly, advances in his humble path, laboring steadily, but calmly, till he has opened to the light all the recesses of ignorance, and torn up by the roots the weeds of vice. His progress is not to be compared with any thing like the march of the conqueror,—but it leads to a far more brilliant triumph, and to laurels far more imperishable, than the destroyer of his species, the scourge of the world, ever won. Each of these great teachers of the world, possessing his soul in peace, performs his appointed course, awaits in patience the fulfilment of the promises, and resting from his labors, bequeaths his memory to the generation whom his works have blessed, and sleeps under the humble, but not inglorious epitaph, commemorating, ‘*one in whom mankind lost a friend, and no man got rid of an enemy.*’ ”*

*Transferred from Page’s Theory and Practice of Teaching.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, languages, and customs. The fourth is the fact that the United States is a free nation. It is a land of liberty, where the rights of the individual are protected by the law. The fifth is the fact that the United States is a powerful nation. It has a strong military and a powerful economy. The sixth is the fact that the United States is a nation of opportunity. It is a land where anyone can succeed if they work hard enough. The seventh is the fact that the United States is a nation of hope. It is a land where the future is bright and the possibilities are endless. The eighth is the fact that the United States is a nation of faith. It is a land where people believe in the goodness of God and the power of prayer. The ninth is the fact that the United States is a nation of love. It is a land where people care for one another and work together for the common good. The tenth is the fact that the United States is a nation of peace. It is a land where people live in harmony and without fear.

The history of the United States is a story of many things. It is a story of growth and change, of liberty and opportunity, of hope and faith, of love and peace. It is a story that is still being written, and it is a story that we all have a part in.

LECTURE IV.

ON

SCHOOL GOVERNMENT.

BY JOHN D. PHILBRICK,
OF BOSTON.

The selection of the subject announced as the theme of this discourse, will not, I trust, be regarded as a signal for a polemic entertainment. I have no desire to provoke controversy. I feel more inclined, if need be, to pour the oil of peace upon the troubled waters. Besides, this is not the time, nor is this a fit occasion for the play of hostile batteries, but rather for calm, deliberative inquiry and sweet counsel.

This subject has unfortunately been the Belgic province of education, and it has too long been the battle field of educational belligerents. Of these combatants, it asks only peace, or at least a "masterly inactivity."

It implores the Allied Powers and the Man of Destiny, to cease from the work of carnage and devastation, and to beat their swords into ploughshares. It

invites them to cultivation instead of conflict, and promises a more abundant reward in the fruits of husbandry, than in the spoils of victory.

A subject of so much practical importance, and involving so many principles of moral science, is well worthy of the profoundest philosophical inquiry. To hold up to it the light of science, analyze its principles, adjust its relations, mark out its province, define its proper aims, and present its legitimate means and motives, and illustrate their application,—to do this, is a work equal to the highest abilities.

It is needless to premise that I have assumed no such task in this discourse. So far from deeming myself competent to it, even if time would permit, I made the selection somewhat in accordance with the advice of the celebrated Dr. Priestly, to the man who came to him regretting his ignorance of some subject, and asking how he should best inform himself upon it. "Oh," said the philosopher, in answer to the inquiry, "go and write a book about it."

Unquestionably this counsel of the Doctor's was really wise, paradoxical and absurd as it may appear upon the face of it, and, perhaps, it might prove no less an antidote to vanity and self-conceit, than to ignorance.

School Government, as I have already intimated, is a subject too extensive for a single lecture, and I shall be able to present but a few views which seem to me most important. My design will be to consider first, the *nature* of School Government. Secondly, its *moral influence*, or its influence in the formation of character.

But before proceeding to these topics, I would remark in regard to its province, that the art of education with its corresponding science, naturally divides itself into two branches, or subordinate arts, namely, Government, or the art of regulating the conduct, and Instruction, or the art of imparting knowledge and training the faculties and powers.

It will be perceived that these arts are complements of each other, both together going to make up a complete whole, and conspiring to the same grand, ultimate result, the formation of perfect character. Though different in their nature and in the principles which they involve, as much so, at least, as the subjects of history and geography, yet like history and geography, they have their common ground.

The province of the one overlaps the province of the other, so that it is impossible, as it is unnecessary to designate precisely their respective limits; for reason dictates that they should both be exercised by the same individual, and where the business of education is conducted on a different plan, it must be from motives of economy, rather than with the view to produce the highest results. For it is impossible to teach children in classes, without in some degree exercising the functions of a governor, nor can there be any such thing as School Government worthy of the name, without involving more or less of instruction,—a necessity resulting from the essential unity of the human constitution, which cannot be affected in one element, without the sympathy of all the others. Yet these arts are sufficiently distinct to admit of independent study and discussion, as well as

those branches of knowledge to which I have already alluded.

And when we consider that there are confessedly no acts involving more moral principles than those of rule and obedience, and that all effective moral training operates directly as a means of regulating the conduct, while on the other hand all the principles of restraint as well as those of incitement, have a moral bearing, we shall see that School Government naturally covers almost the whole field of moral instruction, and is therefore a subject of vast range and of incalculable importance.

In speaking of the nature of School Government in reference to its Authority, its Operation, and its Administration, I do not propose to present the portraiture of any actual pattern, but only to examine some of its fundamental principles and their consequences. It is to be observed in the first place, that the right to control the conduct of children being placed by the Creator in the hands of their parents, the parental authority is inherent and original in its nature, and is paramount to all other authority over their children, except the Divine Will. The parent thus receiving his commission at first hand from the Supreme Ruler, is commanded to train up his offspring in the ways of knowledge and virtue. Invested with the right to exercise absolute sway over their acts during the period of minority, and to select the means and motives within his reach to be used in their training, he is thereby rendered in a great measure responsible, both in the eye of reason and law, for their character and conduct. Parents, therefore, are the natural guides

and instructors of their children, and the family is the place designed for their discipline.

But the *school* is a contrivance of human skill, for the sake of convenience, and its government is of course likewise of human origin.

The authority on which it rests is not original, but delegated from a higher power. It is derived either directly or indirectly from parents; it is limited in extent, being less than the parental; and is granted for special purposes. In private tutorship, the authority of the teacher comes directly from the hands of the parent, who prescribes its limits and the objects for which it shall be exerted. In the public school the case is different. Here the teacher receives his commission of authority, not from the hands of parents, but from their agents, to whom he is immediately responsible for the exercise of the power which he holds.

The extent of his authority depends entirely upon positive law and common consent, as much as that of the judge upon the bench. The school being the creature of convention, convention must give it laws, always, however, within the bounds prescribed by the necessity of the case.

To say then without qualification that the teacher stands in loco parentis, is not according to the rational theory of School Government. It is a figure of speech, a sort of poetic license, more metaphorical than true. But that the teacher does stand in the place of parent *sub modo*, in a restrictive sense, for certain special purposes, is true, as we shall have occasion to notice; otherwise, he has no power at all,

or if he has, it is without any fulcrum to rest upon, and is ineffectual.

But as soon as the limits of his authority are defined, as soon as you determine to what matters his control shall extend, within those limits and in relation to those matters his power is absolute, and no individual parent has a right to interfere with its exercise. All such interference is usurpation on the part of parents, and as such should be treated. . Within that sphere the parent may counsel and advise, but not dictate or command.

Suppose a well-meaning but indiscreet mother to authorize her son to refuse to receive chastisement in presence of his comrades, when the school committee, her legal agents, have, perhaps unwisely ordained, that all punitive tragedies and farces shall be enacted on no other stage,—there can be no question as to which voice the teacher shall heed, notwithstanding the convictions of his own judgment in the matter. For when the parent has parted with a portion of his natural authority over his children for a special purpose, he cannot revoke it except by regular process. It is only by considering the nature and extent of the teacher's authority, that we can arrive at a just estimation of his responsibility in the formation of character. I think teachers, even the most conscientious of them, are in no great danger of *over*-rating their responsibility, but parents and committees are in danger of *under*-rating theirs. Teachers as well as others sometimes nod, and need awakening to a just and proper sense of their obligations. But there is nothing gained by magnifying and exaggerating their

responsibility. Exaggeration is not truth, and truth will do the best in the long run.

It is not my business at this time to illustrate and show how great the responsibility of the teacher's office is; I only speak of it relatively, in connection with that of the parents and their agents. Without this qualification, I might be suspected of conspiring to lower the standard of the teacher's aims, than which, nothing can be more remote from my intentions.

The truth then is, that great as the responsibility of the teacher's situation is on all hands acknowledged to be, it bears no sort of proportion to that of the parent. Yet it is no very uncommon occurrence now-a-days, for the whole body of teachers to be arraigned at the door of the tabernacle, where some officiating high priest lays upon their united heads all the sins and inequities of the generation, risen, rising, and yet to rise, and sends them away into the wilderness. Now what is the effect of such ceremonies but to quiet and etherize the consciences of parents, and lead them to expect too much from teachers, and require too little from themselves? Will they not deceive some of the less intelligent into the fatal belief, that by the payment of their school taxes, their responsibility for the education of their children ceases? Are not some parents liable to forget that money cannot purchase their release from the obligations which their relation to their children imposes?

It should be recollected that the responsibility in the formation of character in children does not rest upon one class alone, but according to our system of

schools, the New England system, it is to be shared between parents, teachers and school committees. The adjustment of the degrees assigned to each, depends upon the doctrine of proportion, speaking mathematically, the amount of responsibility being always in a direct ratio to the extent of authority vested. Power and responsibility are correlative, and the latter cannot exceed the former. Of him that has received one talent, one only will be required, but of him that has received ten, ten will be required.

While, therefore, teachers should remember that much is committed to their hands, and that much will be demanded of them, parents also would do well to keep in mind that much more is entrusted to their charge, and that consequently much more will be required of them. It is important then, that parents and school committees, as well as teachers, should understand their respective spheres, and their true relations to each other, that their influences may not counteract and neutralize each other, but conspire harmoniously to the same great results. Let their exertions co-operate, not conflict; let their forces make no angles with each other, but let them act in the same straight line, and in the same direction, like the conjunctive influences of the sun and moon upon the tidal wave.

Having thus glanced at the foundations and limitations of the authority of School Government, let us briefly inquire into its operation.

Order being heaven's first law, the preservation of order is the *first* object of government, though not the *highest*, which is the equal distribution of justice.

Hence, restraint from what is wrong constitutes the primitive idea of the operation of government. In point of fact, civil government seldom advances beyond this, if indeed it aims at any higher results.

Using for the most part force, the lower principle of restraint, it forges its hand-cuffs, and erects its jails and administers many pounds of cure for each ounce of prevention. It teaches justice only by punishing injustice. From its nature it takes cognizance of man's conduct only as between man and man. It cannot exercise censorship over private character. It has nothing spiritual either in its composition or tendencies. It is almost as material in its machinery and operation as the wheels and spindles of a cotton mill. And it is by thus circumscribing itself within the narrow limits of negative operation, that it comes to be denominated a necessary evil.

School government is more spiritual in its nature, and requires a more comprehensive system of operation. In restraining from injustice and wrong doing, it demands the employment of the principles of reason and love, as well as that of coercion, and is thus a form of moral government, though necessarily an imperfect one.

Now the perfection of moral government consists in rendering to each individual, according to his actions, considered as good or evil, in exact proportion to his personal merits and demerits.*

This is the pattern for school government in the distribution of justice as between the individual members of the school, and with a view to the formation

*Butler.

of character, but farther in this direction it must not presume to go. To suppose that crimes and misdemeanors are to be punished with a view to the administration of retributive justice, is no less absurd than to imagine that merit is to receive its full recompense of reward in the present state. Such an administration is an office too high for human fallibility. No finite being must presume to hold up the balance of absolute justice. None but the Omniscient Judge is competent to that task.

While, therefore, school government does not discard rewards and punishments altogether, it requires that they be administered, not *as* rewards and punishments, but only as a means to an end, and that they shall operate either as a preventive or cure, and at the same time tend to reformation or improvement. We find that the majority of children, the proper subjects of school government, are liable, especially when brought together in masses, if left to the free exercise of their own will, to run into a variety of excesses, and to prevent the business of instruction and study from receiving proper attention. They disturb each other by communication, by play, and by improper conduct in various ways, to say nothing of the vice and immorality to which they are more or less constantly prone. It is, then, the first office of government to throw around them its *restraining* influence, in order to correct these evils. It frames and promulgates its laws, saying, thus far shalt thou go and no farther.

If the reasoning faculty of the subjects is sufficiently developed to warrant such, a course it guards

against the infringement of its laws, by explaining their grounds and uses, and the nature and obligations of obedience. And if the reflective powers be not sufficiently mature for such a system, it embraces the first opportunity to commence the work of unfolding them, never looking, however, for the fruits of harvest time in the bud of spring.

But not confining itself to the chain of reason to restrain from wrong, it draws also with the silken cords of love. It awakens the sympathy, and touches the heart, if by any means the heart may be reached. It speaks through the benevolent teacher in the Scriptural language of expostulation. If ye love me keep my commandments. If ye love your parents who gave me authority over you for your good, keep my commandments. If ye love God, from whom that authority came at first, then obey. If ye love the Great Teacher, who taught obedience by example as well as by precept, show your love by imitating him. Such appeals are never made quite in vain, yet sometimes no present, visible effect comes from them, and the heavy demands of mental culture by the public opinion of the day, preclude the possibility of devoting sufficient time and strength to such a course of discipline, as, at all times to ensure obedience. When, therefore, these means fail, Briarian force stands forth as the stern minister of necessity. It hedges up the ways of wrong doing; it makes the way of the transgressor hard; it strows the evil ways with briars and thorns; it sets a lion to guard every gate of iniquity; it plants a sentinel with a glittering sword at the entrance of each by-way of sin; and at each turn

in the downward road, erects its barricades mounted with artillery.

Again, there are shortcomings and errors of omissions, as well as those of commission, to be guarded against. Children are liable to neglect the performance of their duties, and such negligence is often as bad in its tendency, sometimes worse, than positive wrong doing. Some French hero once said of an act, it is worse than a crime, it is a *blunder*. What then shall be said of negligence, the fruitful parent of blunders?

They are apt to neglect to improve their time, and to prepare their lessons, to fail in punctuality and to be wanting in promptness and energy of action. They are frequently careless in their habits, careless in their dress, careless of their books, careless in their manners, and careless in many other respects. In fine, they not only do many things which they ought not to do, but they leave undone many things which they ought to do. It is the business of school government to remedy these shortcomings and delinquencies, and correct the dispositions which lead to them. Thus it operates not only as a restraint from evil, wherein civil government chiefly acts, but it exerts its energy also as an *incentive* to good works.

It is, therefore, not merely negative in its nature, but eminently positive, and prefers to do good that evil may *not* come, rather than to do evil that good *may* come. It does not delay its operations till its subjects have fallen from virtue and become criminals, and then go to work with the forlorn hope of reconstructing the fabric of character from its scattered

fragments. With Argus-eyed vigilance, it detects and restrains the first deviating step. It pre-occupies the heart with good thoughts, that it may not meditate upon evil, and fills the head with stores of good knowledge, so that there may be no room left there for a devil's work-shop.

To sum up the whole, then, School Government operates, first, as a restraint from wrong doing, choosing, as its means, the principles of reason and love, but not discarding force when necessity requires it. It operates also, and chiefly, as an incentive to good actions, preferring always for this end, the more generous motives to the baser, and selecting all its means not only with reference to present and outward effect, but with a view to the best effect on the formation of character.

Whatever may be said, however, of the importance of a right view of the nature of those departments of government which we have considered, a proper appreciation of the manner of its *administration* is worthy of special attention. For it has been said and not without a degree of truth, that that government is best, which is best administered.

At the first glance it must be apparent, that the nature of School Government requires that it should be administered in the parental spirit. No argument is needed to prove, that, from the tender age of the governed, and their need of guidance and sympathy, they should receive parental management. In this view of School Government the teacher should stand in the place of a parent, and exercise parental feeling to the full extent of his ability to do so. There is no

law or reason to hinder him from it, any more than there is to restrain him from exercising too much love. There is no danger of any excess here, unless teachers can bring themselves to feel more like parents than parents themselves. In the exercise of his authority, the teacher is bound to treat each individual scholar under his care, as, in his judgment, a wise parent would do under circumstances of a similar nature. Indifference to this principle is the source of much evil.

The right administration of school government, from its nature, then, requires a loving disposition in the teacher; not a vague, general benevolent feeling for children in the mass, but a special kind feeling for each *personal unit*.

One cannot be expected, it is true, to entertain the same attachment for the rude, vicious idler, that is experienced towards the gentle, pure-minded, studious child, but then the teacher who allows the want of such a sentiment to betray him into any degree of harshness, or injustice towards the former, is unworthy the sacred office he has assumed.

Then there are the poor, the friendless, and the unfortunate, in most public schools, whom their condition in life render wretched and unamiable. This ill-starred class are liable to be neglected or treated with too little lenity, unless the teacher is largely imbued with that spirit of tenderness and sympathy which nature has implanted in the parental bosom, to soften the rigor of authority and to prompt to acts of kindness. To qualify himself for the right performance of his duty to this neglected class of children, the

teacher would do well to place himself under the tuition of parental example, and he would not have far to go for competent tutors in this department of culture. I cannot forbear to recite here my own best lesson upon this point. In making one of my first calls in the capacity of teacher, I saw an object in human shape, so disgusting and loathsome, that the first sight of his shocking deformity chilled the blood in my veins. It was a hopeless idiot of twenty years, brother of a younger sister of uncommon beauty and intelligence, as if, in their physical and mental endowments, nature had designed to exhibit a masterpiece of contrast. But did the mother abandon that unhappy and unlovely son to solitary wretchedness, or to the tender mercies of domestics, that she might indulge in the sweet caresses of her charming daughter? Far from it. She had cherished and cared for him for twenty long years, with even more tenderness and affection, if possible, than if he had been a darling son of bright promise. Such lessons are too good to be lost.

Again, the parental nature of School Government should lead the teacher to put the most favorable construction upon the faults and delinquencies of children. You are not to assume that they are all knaves, and require proof of good intentions. Rational jurisprudence proceeds upon the opposite assumption.

It is an old proverb, "Give a dog a bad name and hang him," the meaning of which I suppose to be, that if you rob a dog of his good name, he will soon be a fit candidate for the halter. I think it will be admitted that if you call children by bad names,

every time you repeat them you will speak nearer the truth. Give them credit for having intended more mischief than they have achieved, and next time they will take care to intend at least as much as they achieve. You cannot be too cautious in branding a pupil with a bad reputation, for one's reputation is one's life, and is a powerful agent in the moulding of character, either for good or for evil.

Again, the parental characteristic of school government urges the teacher not to shrink from the application of unpleasant remedies, where he believes the malignity of the disease to require them. A reasonable, Christian parent never causes his child suffering from mere caprice, or the gratification of passion. He does it, if at all, from clear conviction of duty, feeling that he would much rather endure the correction himself than to inflict it. So does the conscientious teacher feel. But suppose his reputation in his profession, his all in the world, depends upon the amount of coercive discipline which he uses,—and that is the most common criterion,—and there is great temptation to practice policy, and apply flattery, or resort to expulsion, or a milder removal from school, instead of adopting a more wholesome, though less agreeable mode of proceeding. The parental feeling is the true guide here, and must be followed. Besides, it enjoins upon the teacher patience, perseverance, and forbearance; it warns him against harshness, injustice, and partiality; and it prompts him to look more to future good than to present, and to prefer the welfare of the soul before that of the body. “What a comfort must it be to a parent, especially to the indigent

and industrious one, to feel that, while necessity compels him to spend the live-long day in providing the means of supporting the bodily cravings of his offspring, they are under the shelter of a care scarce less tender than the parental, where both their mental and moral wants shall be supplied."

I come now to speak of the *moral influence* of School Government.

That it must, from its nature, as already unfolded, exert a moral influence, no one can reasonably deny; and those who have looked into the subject closely, will admit that the extent of that influence can hardly be over-estimated. Its characteristics seldom fail to display themselves in the conduct of the governed. A harsh and brutal government is sure to produce harshness and brutality. Place a child in a school where injustice, ill-temper, partiality, and tyranny preside, and you place him where, in spite of all preceptive instruction, he will grow worse instead of growing better. While the seeds of wickedness will spring up and flourish, the germs of goodness will wither and die out.

On the other hand, school discipline may serve as the occasion of the best lessons in manners and morals. How frequently the opportunities of inculcating the sacredness of justice, respect for the rights and feelings of others; the virtues of kindness, forgiveness, and perseverance; of faithfulness, truthfulness, and reverence, and this by the most effective and compendous of all instruction, that of example. I have in my mind's eye a school, where these occasions are well improved, and the effect upon the pupils is most

happy. They are not only taught right feelings and principles intellectually—we have enough of that—but they are *exercised*, practised in them. If you have occasion to go among the pupils of that school when on the play-ground, or in any other situation free from the restraint of their master's eye, you would not fail to be struck with their apparent healthfulness of moral sentiment, and their gentlemanly bearing. Examples of the opposite character will readily occur to every one; and what else can be rationally expected, where intellectual training is almost the only thing that is at all prized by committees and parents?

Charles Lamb has recorded a very opposite illustration of the evil effect of school discipline upon character, in his graphic sketch of the mathematical pupils in Christ's Hospital. Said he, "They may well pass for Janisaries. They were the terror of all the other boys; bred up under that hardy sailor, as well as excellent mathematician, and co-navigator with Captain Cook, William Wales.

All his systems were adapted to fit them for the rough element which they were destined to encounter. Frequent and severe punishments, which were expected to be borne with more than Spartan fortitude, came to be considered less as inflictions of disgrace than as trials of obstinate endurance. To make these boys hardy, and to give them early sailor-habits, seemed to be his only aim; to this every thing was subordinate. Moral obliquities, indeed, were sure of receiving their full recompense, for no occasion of laying on the lash was ever let slip; but the effects

expected to be produced from it were something very different from contrition or mortification. * * * His punishments were a game at patience, in which the master was not always worst, contented when he found himself at times overcome by his pupils. What success this discipline had, or how the effects of it operated upon the after lives of these boys, I cannot say; but I am sure that, for the time, they were absolute nuisances to the rest of the school.

Hardy, brutal, and often wicked, they were the most graceless lump in the whole mass; older and bigger than the other boys, (for they were kept longer at school,) they were a constant terror to the younger part of the school. They were the military class among the boys, foremost in atheletic exercises, who extended the fame of the prowess of the school far and near; and the apprentices in the vicinage, and sometimes the butcher's boys in the neighboring market, had sad occasion to attest their valor."

Dr. Channing more than suspected that the most odious characteristics of the English nations were owing to injudicious school discipline. "The English," said he, "are considered by the rest of Europe as inclined to cruelty. Their common people are said to be wanting in mercy to the inferior animals and to be ferocious in their quarrels, and their planters enjoy the bad preëminence of being the worst masters in the West Indies, with the exception of the Dutch. It is worth consideration, whether these vices, if they really exist, may not be ascribed in part to the unrestrained and barbarous use of whipping in their schools."

In connection with this observation, it is but just that I should introduce his opinion of punishments. He says, "Teachers must preserve order, and for this end must inflict punishments in some of its forms. We know that some philanthropists wish to banish all punishment from the school. We do not discourage their efforts and hopes; but we fear that the time for this reform is not yet come, and that as long as the want of a wise discipline at home supplies the teacher with so many lawless subjects, he will be compelled to use other restraints than kindness and reason. Punishment, we fear, cannot be dispensed with; but that it ought to be administered most deliberately, righteously, judiciously and with a wise adaptation to the character of the child, we all feel. Of one thing we are sure, that the discipline of a school has an important influence on the character of a child, and that a just, mild, benevolent teacher, who procures order by methods which the moral sense of his pupils approve, is perpetually spreading around him his own virtues."

But let us consider what aims the teacher should propose to himself, in order that his government may exert a salutary influence on the morals and manners, which constitute what we mean by character. Now the manners and morals of an individual, are but the outward expressions of two inward principles,—the spirit of a gentleman, and the spirit of religion; and they are good or bad just in proportion to the development of these sentiments. It follows then that their cultivation is an object paramount to that education which terminates in mere intellectual training,

and should claim the teacher's *first*, not his *last* attention. Of their importance a great statesman on the other side of the Atlantic said, "Nothing is more certain, than that our manners and civilization, and all the good things, which are connected with manners and with civilization, have in this European world of ours, depended for ages upon two principles, and were indeed, the result of both combined; I mean the spirit of a gentleman, and the spirit of religion."

In perfect harmony with this opinion of the happy effects of these principles, is that sentiment so often quoted of the greatest of modern practical educators, when he said, in relation to the choice of a master for the school under his charge, "The qualifications which I deem essential to the due performance of a master's duties here, may in brief be expressed as the spirit of a Christian, and the spirit of a gentleman;" evidently placing those qualifications above mere scholarship, because he regarded their inculcation of more importance than scientific attainments. They are the two main pillars of character, and without them, character can have neither symmetry nor strength. Their cultivation is no less one of the best means of securing the ends of good government, than it is evidently the highest aim of education.

But how shall we proceed with their development? The philosophical method would be to analyze each into its elements, and consider each constituent part separately. Time, however, would fail me to go into details, and I shall content myself with a brief examination of a single element in each principle. I remark then, that the spirit of a gentleman depends

upon nothing so much as upon the sentiment of self-respect. This sentiment needs but little illustration, as its excellence will be readily conceded. It is the opposite and sure corrective of vain self-conceit, which is the bane of good manners, and the principal ingredient in the spirit of a coxcomb. It is a higher principle than the love of approbation, since it places a greater value upon the actual attainment of excellence, than upon the reputation it brings along with it. While it regards the former as the real substance, the latter it looks upon as the shadow. It elevates the soul above all meanness both of thought and of act, and makes one scorn to do a base act in one's own presence, no less than in the face of the whole world.

It is to be observed that there are express, determinate acts of immorality, such for instance as lying, stealing and profanity; and here is the province of conscience. So also there are numberless cases in which the vice cannot be exactly *defined*, but consists in a general temper and course of action. In these matters, which are without the jurisdiction of conscience, self-respect is the grand regulator of conduct, restraining from what is degrading, and stimulating the desire for all that is elevating, and respectable, and that adorns the human character. It makes one control his appetites, his passions and his speech. It encourages the cultivation of the understanding and the improvement of the taste. Without it, you can neither win nor retain the respect of others; with it, you cannot fail to be respectable and respected. It dignifies the humblest individual, and is indispensable

to the highest. It is indeed, the great developer of manhood. Respect thyself, is a maxim scarce less comprehensive and important than that much esteemed one of the ancients, Know thyself. It is almost equally worthy of a heavenly descent, and to be consecrated in capitals of gold, over the doors of the temples of learning.

It is plain that the more this sentiment is developed in children, the better will be their preparation for self-government, and consequently the less will be the need of stringent discipline in governing them. The ways and means of cultivating it in children are numerous, and for the most part obvious. I will enumerate one or two.

Perhaps the most available and effectual means is, to treat them with respect in all our intercourse with them. It may be allowable in a teacher to give vent to his feelings of indignation and contempt for certain acts. But towards the personal child, even the meanest and most depraved, the shafts of contempt must never be aimed. The only effect is to sink him to a lower and more hopeless deep. Show him that he is in the slough of iniquity, if need be, but if you would extricate him, contrive to give him a stone of self-respect to place his feet upon. Let correction be attended with as little disgrace as the nature of the case will permit. There is no stronger inducement to strive to deserve the good opinion of others, than the consciousness of enjoying it. Let each pupil feel that he is not overlooked or neglected by his instructor, and he will be most likely not to overlook himself. Select the school of all others within your knowledge,

the most remarkable for the gentlemanly and amiable assortment of the scholars, and upon examination I think it will generally be found to be the result, in a great measure, of the respectful bearing of their instructor towards them, and his care to cherish in them self-respect. Judicious commendation promotes self-respect, and inspires courage. Care should be exercised, however, lest merited praise degenerate into flattery, which only feeds vanity, corrupts the heart, and engenders self-conceit.

The principal reason why vice and crime follow too often in the train of poverty, is, that poverty prepares the way for them, by breaking down self-respect and repressing all manly and noble aspirations. Clothe a man in rags and let want stare him in the face, and the world pass him by without a single smile of recognition, and he will find it hard to look up and feel himself a man, and hold on the course of virtue. If self-respect has not become a fixed principle, nothing but the power of religion can hold him up. Special pains then should be bestowed upon indigent children, to teach them that respectability, in the eyes of those whose good opinion is worth having, depends not upon the condition in which providence may have placed one, but upon what he *is* in himself. If any allusion is ever made to the circumstances of such, it should be always for the purpose of inculcating this lesson.

But without attempting to enumerate all the ways and means of developing this sentiment, the most important of which will readily suggest themselves to the reflecting teacher, I proceed to notice the spirit of

religion. If I am asked in what I consider this principle chiefly to consist, I answer, conscientiousness, or obedience to the rule of conscience. The Creator has planted in every human breast the faculty of reflection, or moral sense, to be the guide of life. By the economy of human nature this faculty is set up as the rightful governor of all the others, and commissioned with absolute authority. It is the possession of this faculty which constitutes man a moral agent, and furnishes the ground of his accountability. But unhappily its power is not always commensurate with its authority. Not having power to enforce obedience to its commands, men trample upon its authority, shut their eyes to the light which it holds up, and turn a deaf ear to its monitory voice. It is this disobedience to the authority of conscience which is the cause of all wrong doing, and its consequent train of miseries and evils.

To cultivate the conscience, therefore, and to strengthen it so that it may exercise complete sway over the life and actions of an individual, as it has by nature complete authority, is the highest aim of education; and any system of training the intellect, which does not embrace this as a prominent object, is a mockery and a nuisance. The teacher who does not acknowledge his obligation to attend to this work, let his sentence be, thou art weighed in the balance and found wanting, and let his kingdom be taken from him.

This faculty, like every other, is to be cultivated and strengthened chiefly by exercising it, and not by inculcating traditionary precepts. The whole body

of moral science may be stored up in the recesses of the memory, and flow, when called for, with parrot-like volubility from the lips, without materially affecting the heart and conduct, as in the case of the boy who was detected with stolen property in his pocket, side by side with his well-worn catechism, the contents of which had been learned, not indeed by heart, as was evident, but by *head*; and moral instruction which does not go to the heart may as well be put in the pocket as the head. And we have altogether too much of instruction of that character, at the present day. The memory is distended with dead-letter chaff and husks, while the heart and conscience are uncared for.

In the first place the sphere of conscience should be enlarged by showing children that whatever is ascertained to be the will of God, *that* they are bound in conscience to obey, and that duty consists in obedience to the divine will. They should then be taught *what* that will is, not only as it is revealed in the inspired volume, but as it is to be gathered from the open book of nature. They should be taught that what we term the laws of nature are God's laws, and that the violation of them is wrong. By this course conscience is to be enlightened, and the range of its action widened. It is to be rendered sensitive and quick to discern the moral character of acts, by frequent attention to minute and apparently trivial matters. The taking of a pin without permission, might serve as a text to show the obligations of the law of right. But above all, it is to be *exercised*. It must be appealed to as the sovereign arbiter of conduct. The habit

should be established of deciding on the moral character of every act before its performance. Wherever a wrong has been committed, let the criminal first be arraigned before the tribunal of his own conscience, and if that does not accuse him, show him that the reason may be that he has too long stifled its voice, and point out the dangerousness of the course.

But not to pursue this topic further, I would only say, let the spirit of a gentleman and the spirit of religion be cultivated, let the development of these principles be kept in view in the government of a school, and its moral influence must be salutary. Let them be neglected and winked out of sight, and no redeeming traits can avail to shield it from the disapprobation of every Christian educator, and Christian parent.

But after all, it must be acknowledged, that the character and influence of school government depend upon the teacher more than upon all other circumstances combined. The maxim cannot be repeated too often, *that as is the teacher, so is the school*. Hence parents and school committees perform no higher office than that of selecting an instructor and governor of children.

When that has been done and done *wisely*, let them provide for him the proper tools, and give him their confidence and cooperation, and education will take care of itself.

It has been said of civil government, that the greatest good which it can accomplish by its elective and legislative machinery, with the aid of the press and the school, is, to place twelve honest, upright and

impartial men in the jury box, to be the guardians of justice. So may we say in relation to the agitations and efforts for the promotion of the cause of education, that they will have accomplished about all they can accomplish, when they have found or *formed* the right man and placed him securely in the school-room.

LECTURE V.

ON THE

IMPROVEMENT OF COMMON SCHOOLS.

BY WILLIAM D. SWAN,
OF BOSTON.

The importance of education is universally acknowledged. The people of New England have ever been distinguished for their high regard for it, and for their generous support of common schools. Our Pilgrim ancestors were deeply imbued with a sense of civil and religious liberty. They came here to enjoy it in its fullest extent and excellence; and the privations and sufferings which they endured, only made the love of it strike deeper into their hearts. It grew with their growth, and strengthened with their strength. For it they lived, and for it they were at all times ready to die. Nor did they live for themselves alone, but for those who should come after them; and they knew that unless their children were educated—were taught of the Lord—the spirit of Liberty could not exist. It would not survive them.

We find them, therefore, as early as 1647, in General Court assembled, enacting laws upon this subject. "It being," say they upon their statute books, "one chief project of Satan to keep men from the knowledge of Scripture, as in former times keeping them in unknown tongue, so that at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; to the end that learning may not be buried in the graves of our forefathers; in church and commonwealth, the Lord assisting our endeavors :

"It is therefore ordered by this Court and authority thereof; that every township within this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their towns to teach all such children as shall resort to him to write and read, whose wages shall be paid him either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint; provided that those who send their children be not oppressed by paying much more than they can have them taught for in other towns.

"And it is further ordered, that when any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as they may be fitted for the university; and if any town neglect the performance hereof above one year, then every such town shall pay five pounds per

annum to the next such school till they shall perform this order."

Here, then, we have the first legislative enactment providing for universal education by general taxation, ever placed upon any statute book in the history of the world; and ever since, wherever the descendants of this little band have gathered themselves together, side by side have sprung up the school-house and the house of God. Forever honored be the memory of these men! In toil and penury, amid trial and danger, they laid the foundation, deep and strong, of our common school system, upon which we, their descendants, are now engaged in rearing the superstructure. What momentous consequences have flowed from this one act—the fountain source of all our greatness, prosperity, and happiness! Let us not be unmindful of their efforts and their sacrifices; but let us, let the friends of education, whenever and wherever assembled, unite together in rendering all proper acknowledgments for the immeasurable benefits they have conferred upon us.

I have said that the common school system was instituted by our ancestors. It has been handed down to us for our good, and for the good of those who shall come after us. Let us not fail to enjoy the blessing; nor to sustain, and improve, and perpetuate it. It is for this purpose that we are here assembled; and I now propose to call your attention to some of the means for effecting these objects.

Let us, in the first place, consider the duties of the people in relation to the common school system; secondly, the duties of school committees; and, finally,

the duties of teachers; for, upon the manner in which each and all perform these duties, depends in a high degree its failure or success.

Duty of Common Schools.
The duties of the people. Upon them rests the responsibility of furnishing the means of education to every child in their respective cities and towns. This must be done by making liberal appropriations of monies for the support of schools, and every thing pertaining to them. If new school-houses are to be erected, let liberal provision be made for this purpose. In locating them, be sure that they are placed in pleasant situations, and where the grounds and space will admit of it, let trees, and shrubs, and flowers be planted. Make them, as far as they can be made, even in their outward appearance, attractive to those who shall occupy them.* Let the rooms be large and commodious, with proper means for heating and ventilating them. Who shall say how many thousands of our youth have contracted diseases, and gone down to an untimely grave, by breathing for hours, day after day, and year after year, the unwholesome and almost suffocating atmosphere of a crowded and ill-constructed school-room! How many teachers in our land, go daily home, languid and dispirited, with pale and haggard countenances, all from inhaling the vitiated and life-destroying atmosphere of the school-

* A work upon "School Architecture," by the Hon. HENRY BARNARD, Superintendent of Schools in Rhode Island, has recently been published. It is a work of great merit, embracing plans for school houses, and every thing that relates to their interior arrangement and ventilation. It is to be hoped that the Legislatures of the several States will cause a copy of it to be deposited with the School Committees of every town and city in their respective States.

room ! And this evil may now be remedied, and by a process so simple, as to be within the means of every school district in the land. Methods have recently been adopted for heating and ventilating buildings, which, when applied to large and crowded school-rooms, as they have been in many places, render the atmosphere in them as healthy and agreeable as that which we breathe beneath the broad canopy of the heavens.

Great improvements have also been made in the construction of seats and desks in school-rooms. The old blocks and benches, upon which we sat and conned our tasks in childhood, and over which so many lovely youth have been tortured and deformed, are fast giving place to the easy and convenient school chair, and improved desk, which now ornament so many of our school-rooms, conducing to the comfort and health of those who occupy them. These and other conveniences are to be furnished by the people, and they have only to know and feel the necessity of having them, and they will all be readily and cheerfully supplied. We, who are engaged in the immediate business of instruction, are too apt to declaim against the illiberality of the people in this respect, and we are often guilty of great injustice by so doing. The people are not illiberal in those things in which their children are interested. The love of offspring is inherent in our nature. The moment a human being becomes a parent, he breathes a new existence. He ceases to live for himself alone ; he exists in his offspring. Their wants open the hearts—ay, and untie the purse-strings, too, even of

the hardened and most avaricious. Could children therefore, be made to know and express their wants in matters relating to education, they would all be supplied with the same readiness, as the toys and playthings are now supplied to gratify their childish wishes. The people, then, must be instructed in these things; and it becomes our duty as public educators to keep these subjects constantly before them. Let us, then, upon all occasions, in our lectures and discussions, in our literary and educational journals, continue to make known these wants, until the whole people shall know and feel their importance; and then, and not till then, will they all be readily supplied, and the means afforded for carrying forward and perfecting the great work of public instruction.

Another important duty incumbent upon the people is the compensation of teachers. Show me the town or city in which the teachers are liberally compensated for their services, and I will there show you good and flourishing schools. I care not how many plans are devised for the instruction of teachers—all the Normal Schools and Teachers' Institutes that have been, or can be established, will avail but little, unless the precaution is taken to retain the services of those who are educated in them. Men of genius—men who are qualified to carry on the great work of public instruction, cannot be retained unless they are liberally compensated for their services. They will seek other and more profitable callings in life. The laborer is worthy of his hire, and if the community would command and retain the services of able,

faithful, and efficient teachers, they must be willing to make liberal provision for their support.

One of the principal defects in our Common School system, arises from the great number of school districts into which most of the towns are divided, and the classification of the scholars which must necessarily exist in them. It may not be apparent to those who have not fully considered the subject, that nearly the same amount of labor is required to instruct a school of fifty scholars, between the ages of four and sixteen years, as is required to instruct a school of five hundred scholars, of the before named ages, to produce the same results; but it is nevertheless true. The advantage in favor of the large school, arises from the classification. A teacher can instruct fifty children, all of equal capacity, in most of the branches taught in the schools, as easily and as well as he can five children; and it will readily be perceived, that there will be as many different grades of intellect, in a school of fifty children, between the ages of four and sixteen years, as in a school of five hundred. In a school consisting of five hundred, the children would be divided into ten classes, according to the intellectual capacity of the children; and each class would be under the care and instruction of a teacher, whose undivided attention would be bestowed upon it, during the school exercises. In a school of fifty children, there would be the same number of grades of intellect, the same number of classes, all under the care of one teacher, whose attention would be constantly divided among the different classes; so that, in the course of three hours, only about eighteen

minutes could be bestowed upon each class. Here, therefore, is the difference. In a large school, with the classification before named, each individual receives ten times as much instruction as in a small one; and, consequently, there is opportunity for ten times as much improvement. This is the reason why we find so much greater proficiency in large schools than in small ones. There is also, an immense advantage in economy by having large schools instead of small ones. In a school, with an average attendance of five hundred scholars, under the instruction of a master with nine female assistants, the labor would not only be better applied; but the expense of it would be much less than in ten separate schools, each under the care of a master; to say nothing of the difference in expense of heating and keeping in repair ten houses instead of one. By a universal adoption of the plan, therefore, of establishing large schools throughout the country; or by an approximation to it by establishing Primary and other grades of schools in those places in which the population is scattered over larger territories, the children would not only be better instructed; but the people would be better able to compensate their teachers with even a less expenditure of money than is now appropriated. *Mr. H. S. Swanwick's Lecture before the American Anti-Slavery Society, Nov. 11, 1840.*

The selection of school committees is another important duty which devolves upon the people. Our government is a representative government, and in the administration of it, the people are called upon to delegate their authority to others. In the selection of public officers, I am aware that most men are in-

Trusted

fluenced by political or other preferences; but let not these enter here. Let the Common School System be a platform upon which all can meet together, to promote the great interests of posterity. Let it be kept free from all political or sectarian prejudices. No matter to what party or sect a man may chance to belong, if he be qualified and willing to perform, faithfully and efficiently, the duties of a school ~~committee man~~, let him be selected. There is no more important office within the gift of the people than this; and the utmost care should be used in the bestowment of it, that educated men, men of liberal views and large experience should be selected. If ignorant and conceited men, men of narrow views and selfish aims, have the superintendence of public instruction, we shall be in danger of having teachers employed in our schools, of the same capacity and character; whereas, if men of learning and sound common sense are appointed, we shall be likely to have teachers of the same qualifications and endowments. Let such men, then, be selected, and when appointed, let the people confide in them, and encourage them in all their efforts to promote the interests, and improve the condition of the schools. *Wm. H. S.*

And this brings me to the consideration of the second part of my subject,—The duties of school committees. The employment of teachers, the selection of text-books, and a general direction of the affairs of the schools, are among the most important. In the selection of teachers, great care should be exercised, that none but those who are qualified, both in literary and moral endowments, be appointed. The

law of the commonwealth requires that teachers shall be chosen who will take diligent care, and exert their best endeavors, to impress on the minds of the children and youth committed to their care and instruction, the principles of morality and justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry and frugality; chastity, moderation and temperance; and all other virtues which are the ornaments of human society—and how difficult the task to determine whether these great qualifications exist in the individual or not! It requires but little discernment to ascertain whether the literary attainments of a teacher are sufficient to entitle him to confidence; but something more is requisite to form an accomplished teacher. He must possess the faculty of imparting knowledge to others—be “apt to teach;” or his learning will avail him but little. He must have a knowledge of character—of human nature—of the mainsprings of action in the human heart; or he will fail to know the wants of each individual mind that comes under his instruction. He must understand the principles of government—of self-government—must be master of himself, at all times, and upon all occasions; or he is not fit to be the master of others. He must be a man of virtuous life, a living example for youth to imitate; or he will fail to exert that high moral influence which is the essence of all teaching. All these qualifications and endowments are essential to constitute a good teacher, and none but those who possess them should ever be permitted to enter upon the task of public instruction.

The teacher appointed, it becomes the duty of committees to make frequent visits to the school-room to see that his labors are faithfully and successfully performed, and to aid and encourage him in his efforts. If they notice anything in methods of teaching and discipline which they do not approve, they should call the attention of the teacher to it privately, and in the kindest manner possible. The course pursued in many places is far different from this. The teacher is often left to toil on, unaided and alone, for months; and when the day of examination comes, if the expectations of the committee are not fully realized, the defects, or supposed defects, are publicly alluded to in a manner which tends to impair the confidence of the pupils in the teacher, and to injure his usefulness for the future.

In some of the States, school committees are required to make an Annual Report upon the condition of the schools, and these reports are usually printed and circulated for the use of the people. This feature in the Common School System has been but recently introduced, and has, I doubt not, been productive of much good. Many of the reports abound in valuable suggestions, upon modes of instruction and discipline, from some of the best minds of the age, which cannot fail to exert a salutary influence upon teachers, and to awaken a livelier interest among the people in relation to the condition and welfare of the schools. But the manner in which this duty is in some places performed, is productive of great evil. Committees selected from the different trades and

professions in life, without any practical knowledge of teaching, and often without much experience in matters of education, are sometimes apt to expect too great proficiency in children. They have a vague and indistinct idea of perfection to be attained, and when the day of examination comes, their expectations are not realized. They look only for results in teaching, without considering the tedious and toilsome steps by which they are to be produced, and these results must come up to the standard of their own minds, or they are declared to be unsatisfactory. Nothing can be more absurd than the details with which many of these reports abound. Children failed to pronounce all the words readily at sight in reading; misspelled the words, and were unable to define them; failed to solve all the problems in arithmetic; and so on through the whole catalogue of studies pursued. No one but a practical teacher can form any possible conception of the withering and blighting effect, which such statements have upon a school, when they are publicly made, printed, and circulated among the people, and read even by the children themselves, to say nothing of the depressing and degrading effect upon the mind of the teacher. I mean no disparagement to parents when I say that they are not always the best judges of the degree of proficiency to be attained by their children. They are apt to expect too much; and to be told, annually, by the school committee, that their children failed to spell and define all the words on the day of examination, is sometimes more than their patience can en-

ture. The consequence is, that they lose their confidence in the teacher, and in course of time those, who can afford the means of private instruction, remove their children from the Common Schools, and soon cease to take any interest in them. It will, therefore, be seen that it is unwise to express dissatisfaction, publicly, even if the objections are well founded, but in most cases they are not. The dissatisfaction sometimes arises from a want of knowledge on the part of committees as to what constitutes good teaching. Suppose the children do fail to answer correctly all the questions proposed to them; that they make frequent errors in their recitations: every teacher knows, and a moment's reflection will convince any intelligent person, that these errors are things of daily occurrence in the school-room, and it forms a great part of the teacher's labor to correct them. If the children were able to answer, correctly, all the questions proposed by the committee on the day of examination, then would the teacher's task be accomplished; there would nothing remain to be perfected. I have spoken plainly upon this subject, but not in a spirit of censoriousness. I have witnessed for years the effects of such reports upon the common schools, the degrading and depressing influences which they have upon the character and minds of teachers, and I should be wanting in respect to myself—to the profession to which I am proud to belong, if I did not raise my voice against the continuance of this evil. I care not how thorough the examinations may be—how strict the supervision—the more thorough the better. But, if

the committee find methods in teaching, or practices in discipline which they do not approve, if the results produced are not satisfactory to them—let them speak out plainly to the teacher; and if he do not amend his faults—if faults there be—let him be discharged. The power is vested in the committee, and it should be exercised by them. But let not the teacher be publicly censured—

“ All his faults observed,
Set in a note book, learned and conned by rote,
To cast into his teeth,”

even by the pupils themselves, and still be retained in the service. A teacher, to be useful in his calling, must enjoy the confidence of the community; and this he never can do while this practice is continued.

A word upon the duties of teachers, and I have done. The first great duty to be accomplished by teachers, is to qualify themselves for the performance of their labors. Let them make themselves acquainted with what is to be taught, and then go into the school and teach it. The age in which we live, my friends, will be marked by the future historian, for the rapid progress in invention and improvements which has been made in every department of art and science. In the profession of teaching, much has been done, yet more remains to be accomplished. Notwithstanding all our boasted improvements in those things which pertain to the common schools, if we look about us, we shall feel that we have hardly kept pace with the progress of the age. Giant in-

tellects have been at work in other departments of art as well as in that of instructing youth. Survey the architectural beauty and convenience of our dwellings; the means of communication by sea and by land; witness the tremendous power of that element, which has been made the servant of man, and is daily and hourly accomplishing more labor than the united efforts of millions of human hands can perform in a life time. Contemplate, if you can, the wondrous workings of that other element, which has been made the messenger of thought, bringing the very ends of the earth into communion; and then say that the great work, in which we are engaged, is but just commenced; that however much we may have improved upon our ancestors, we are yet immeasurably behind our fellow-men, who are engaged in most of the other professions and callings of life. True, all these inventions and improvements are but the results of universal education; and this consideration should strengthen and encourage us in our efforts to advance the great cause to which so many of us have devoted our lives. There is no more responsible calling in life, my fellow-teachers, than that in which we are engaged. Upon the teachers of our common schools, in a great degree, depend the character and habits, not only of the rising generation, but of those who shall come after us. Words fitly spoken will form their impressions, and exert their influence, from generation to generation, long after we, that utter them, shall have perished from the earth. The seeds, we now are planting, will germi-

nate and produce their kind, which will be scattered, broadcast, among the nations of the earth, through all coming time. Let us, then, feel this responsibility; and in all our teachings remember to inculcate those great moral and religious truths which lead to usefulness and happiness, through time and eternity.









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